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MODERN CHIVALRY:

CONTAINING THE

ADVENTURES OF A CAPTAIN

AND

TEAGUE O'REGAN,

HIS SERVANT.

BY H. H. BRACKENRIDGE,

Late a Judge of the Supreme Court of Pennsylvania,

WITH THE LAST CORRECTIONS AND ADDITIONS OF THE AUTHOR.

——RIDENTEM DICERE VERUM QUID VETAT?——

Hor.

VOL. I.

PITTSBURGH:

PUBLISHED BY R. PATTERSON & LAMBDIN.

Butler & Lambdin, printers.

1819.

WESTERN DISTRICT OF PENNSYLVANIA, *To wit:*

BE it remembered, that on the thirteenth day of October, A. D. 1818, in the forty third year of the independence of the United States of America, Alexander Brackenridge, Esq. of the said District, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

{L. S.}

"Modern Chivalry, containing the adventures of a Captain, and Teague O'Regan, his servant. By H. H. Brackenridge, late a Judge of the Supreme Court of Pennsylvania, with the last corrections and additions of the author. Quid vetat ridentem dicere verum. Hor"

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies during the times therein mentioned." And also to the Act entitled "An Act supplementary to an Act entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the time therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. S. WALKER,
Clerk of the Western District of Pennsylvania.

ADVERTISEMENT.

THIS is the first edition of Modern Chivalry, published since the death of the author. Those which previously appeared, were imperfect, particularly in typographical accuracy, as the judicial avocations of the author, prevented that minute attention to the proof-sheets which is always so necessary in the publication of an original work. Hence almost every page had become disfigured with inaccuracies, which the publisher has been at great pains to expunge. The corrections and alterations made by the author since the former edition, have been also introduced. Some chapters have been transposed, and a few excluded, as these were not intended to constitute a permanent portion of the work.

Few compositions have given more gratification than Modern Chivalry, and few contain so rich a fund of moral and political precepts so pleasantly conveyed. The incidents arising out of local institutions and habits, have doubtless, produced many of the drawings; yet it will at once strike every reader that the originals are abundantly to be found amongst men. Presumption and folly are confined to no particular part of the globe; neither are the absurdities of Teague, nor those of the people, too extravagant for the human mind.

Our author has levelled the weapons of ridicule and satire against folly and prejudice. The reception which this work has obtained, proves that he has been eminently successful.

Pittsburgh, March 1819.

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INTRODUCTION.

IT has been a question for some time past, what wou'd be the best means to fix the English language. Some have thought of Dictionaries; others of Institutes, for that purpose. Swift, I think it was, who proposed, in his letters to the Earl of Oxford, the forming an academy of learned men, in order by their observations and rules, to settle the true spelling, accentuation and pronunciation, as well as the proper words, and the purest, most simple, and perfect phraseology of language. It has always appeared to me, that if some great master of style should arise, and without regarding sentiment, or subject, give an example of good language in his composition, which might serve as a model to future speakers and writers, it would do more to fix the orthography, choice of word, idiom of phrase, and structure of sentence, than all the Dictionaries and Institutes that have been ever made. For certainly, it is much more conducive to this end, to place before the eyes what is good writing, than to suggest it to the ear, which may forget in a short time all that has been said.

It is for this reason, that I have undertaken this work; and that it may attain the end the more perfectly, I shall consider language only, not in the least regarding the matter of the work; but, as musicians, when they are about to give the most excellent melody, pay no attention to the words that are set to music; but take the most unmeaning phrases, such as sol, fa, la; so here, culling out the choicest flowers of diction, I shall pay no regard to the idea; for it is not in the power of human ingenuity to attain two things perfectly at once. Thus we see, that they mistake greatly, who think to have a clock that can at once tell the hour of the day, the age of the moon and the day of the week, month or year; because the complexness of the machine hinders that perfection which the simplicity of the works and movements can alone give. For it is not in nature to have all things in one. If you are about to chuse a wife, and expect beauty, you must give up family and fortune; or if you attain these, you must at least want good temper, health, or some other advantage: so to expect good language and good sense, at the same time, is absurd, and not in the compass of common nature to produce. Attempting only one thing, therefore, we may entertain the idea of hitting the point of perfection. It has been owing to an inattention to this principle, that so many fail in their attempts at good writing. A Jack of all Trades, is proverbial of a bungler; and we scarcely ever find any one who excels in two parts of the same art: much less in two arts at the same time. The smooth poet wants strength; and the orator of a good voice, is destitute of logical rea-

son and argument. How many have I heard speak, who, were they to attempt voice only, might be respectable; but undertaking at the same time, to carry sense along with them, they utterly fail, and become contemptible. One thing at once is the best maxim that ever came into the mind of man. This might be illustrated by a thousand examples; but I shall not trouble myself with any; as it is not so much my object to convince others as to show the motives by which I myself am governed. Indeed I could give authority which is superior to all examples; *viz.* that of the poet Horace; who, speaking on this very subject of excellence in writing, says, *Quidvis*, that is, whatever you compose, let it be *simplex dundaxit & unum:* that is, simple, and one thing only.

It will be needless for me to say any thing about the critics; for as this work is intended as a model or rule of good writing, it cannot be the subject of criticism. It is true, Homer has been criticised by a Zoilus and an Aristotle; but the one contented himself with pointing out defects; the other, beauties. But Zoilus has been censured, Aristotle praised; because in a model there can be no defect; error consisting in a deviation from the truth, and faults, in an aberration from the original of beauty; so that where there are no faults there can be no food for criticism, taken in the unfavourable sense of finding fault with the productions of an author. I have no objections, therefore, to any praise that may be given to this work; but to censure or blame, must appear absurd; because it cannot be doubted but that it will perfectly answer the end proposed.

Being a book without thought, or the smallest degree of sense, it will be useful to young minds, not fatiguing their understandings, and easily introducing a love of reading and study. Acquiring language at first by this means, they will afterwards gain knowledge.—It will be useful, especially to young men of light minds, intended for the bar or pulpit. By heaping too much upon them, stile and matter at once, you surfeit the stomach, and turn away the appetite from literary entertainment, to horse racing and cock-fighting. I shall consider myself, therefore, as having performed an acceptable service to all weak and visionary people, if I can give them something to read without the trouble of thinking. But these are collateral advantages of my work, the great object of which is, as I have said before, to give a model or perfect stile in writing. If hereafter any author of super-eminent abilities, should chuse to give this stile a body, and make it the covering to some work of sense, as you would wrap fine silk round a beautiful form, so that there may be, not only vestment, but life in the object, I have no objections; but shall be rather satisfied with having it put to so good a use.

MODERN CHIVALRY.

BOOK I.

CHAPTER I.

THE Captain was a man of about forty-five years of age, of good natural sense, and considerable reading; but in some things whimsical, owing perhaps to his greater knowledge of books than of the world; but, in some degree, also, to his having never married, being what they call an old bachelor, a characteristic of which is, usually, singularity and whim. He had the advantage of having had, in early life, an academic education; but having never applied himself to any of the learned professions, he had lived the greater part of his life on a small farm, which he cultivated with servants or hired hands, as he could conveniently supply himself with either. The servant that he had at this time, was an Irishman, whose name was Teague Oregan. I shall say nothing of the character of this man, because the very name imports what he was.

A strange idea came into the head of the Captain about this time; for, by the bye, I had forgot to mention that having been chosen captain of a company of militia in the neighbourhood, he had gone by the name of captain ever since; for the rule is, once a captain, and always a captain; but, as I was observing, the idea had come into his head, to saddle an old horse that he had, and ride about the world a little, with his man Teague at his heels, to see how things were going on here and there, and to observe human nature. For it is a mistake to suppose, that a man cannot learn man by reading him in a corner, as well as

on the widest space of transaction. At any rate, it may yield amusement.

It was about a score of miles from his own house, that he fell in with what we call Races. The jockeys seeing him advance, with Teague by his side, whom they took for his groom, conceived him to be some person who had brought his horse to enter for the purse. Coming up and accosting him, said they, You seem to be for the races, sir; and have a horse to enter. Not at all said the Captain; this is but a common palfrey, and by no means remarkable for speed or bottom; he is a common plough horse which I have used on my farm for several years, and can scarce go beyond a trot; much less match himself with your blooded horses that are going to take the field on this occasion.

The jockeys were of opinion, from the speech, that the horse was what they call a *bite*, and that under the appearance of leanness and stiffness, there was concealed some hidden quality of swiftness uncommon. For they had heard of instances, where the most knowing had been taken in by mean looking horses: so shat having laid two, or more, to one, they were nevertheless biten by the bet; and the mean-looking nags, proved to be horses of more than common speed and bottom. So that there is no trusting appearances. Such was the reasoning of the jockeys. They could have no idea, that a man could come there in so singular a manner, with a groom at his foot, unless he had some great object of making money by the adventure. Under this idea, they began to interrogate him with respect to the blood and pedigree of his horse: whether he was of the Dove, or the Bay mare that took the purse; and was imported by such a one at such a time? whether his sire was Tamerlane or Bajazet?

The Captain was irritated at the questions, and could not avoid answering—Gentlemen, said he, it is a strange thing that you should suppose that it is of any consequence what may be the pedigree of a horse For even in men it is of no avail. Do we not find that sages have had blockheads for their sons; and that blockheads have had sages? It is remarkable, that as estates have seldom lasted three generations, so understanding and ability have seldom been transmitted to the second. There never was a greater man, take him as an orator and philoso-

pher, than Cicero: and never was there a person who had greater opportunities than his son Marcus; and yet he proved of no account or reputation. This is an old instance, but there are a thousand others. Chesterfield and his son are mentioned. It is true, Philip and Alexander may be said to be exceptions; Philip of the strongest possible mind; capable of almost every thing we can conceive; the deepest policy and the most determined valour; his son Alexander not deficient in the first, and before him in the last; if it is possible to be before a man than whom you can suppose nothing greater. It is possible, in modern times, that Tippo Saib may be equal to his father Hyder Ali. Some talk of the two Pitts. I have no idea that the son is, in any respect, equal to old Sir William. The one is a laboured artificial minister; the other spoke with the thunder, and acted with the lightning of the gods. I will venture to say, that when the present John Adams, and Lee, and Jefferson, and Jay, and Henry, and other great men, who appear upon the stage at this time, have gone to sleep with their fathers, it is a hundred to one if there is any of their descendants who can fill their places. Were I to lay a bet for a great man, I would sooner pick up the brat of a tinker, than go into the great houses to chuse a piece of stuff for a man of genius. Even with respect to personal appearance, which is more in the power of natural production, we do not see that beauty always produces beauty; but on the contrary, the homeliest persons have oftentimes the best favoured offspring; so that there is no rule or reason in these things. With respect to this horse, therefore, it can be of no moment whether he is blooded or studded, or what he is. He is a good old horse, used to the plough, and carries my weight very well; and I have never yet made enquiry with respect to his ancestor, or affronted him so much as to cast up to him the defect of parentage. I bought him some years ago from Neil Thomas, who had him from a colt. As far as I can understand, he was of a brown mare that John M'Neis had; but of what horse I know no more than the horse himself. His gaits are good enough, as to riding a short journey of seven or eight miles; but he is rather a pacer than a trotter; and though his bottom may be good enough in carrying a bag to the mill, or going in the plough, or the sled, or the harrow, &c. yet his wind is not so good, nor his speed, as to be fit for the heats.

The jockeys thought the man a fool, and gave themselves no more trouble about him.

The horses were now entered, and about to start for the purse. There was Black and All-Black, and Snip, John Duncan's Barbary Slim, and several others. The riders had been weighed, and when mounted, the word was given. It is needless to describe a race; every body knows the circumstances of it. It is sufficient to say, that from the bets that were laid, there was much anxiety, and some passion in the minds of those concerned: So, that as two of the horses, Black and All-Black, and Slim, came out near together; there was dispute and confusion. It came to kicking and cuffing in some places.

The Captain was a good deal hurt with such indecency amongst gentlemen, and advancing, addressed them in the following manner,—Gentlemen, this is an unequal and unfair proceeding. It is unbecoming modern manners, or even the ancient. For at the Olympic games of Greece, where were celebrated horse and chariot races, there was no such hurry scurry as this; and in times of chivalry itself, where men ate, drank, and slept on horseback, though there was a great deal of pell-melling, yet no such disorderly work as this. If men had a difference, they couched their lances, and ran full tilt at one another; but no such indecent expressions, as villain, scoundrel, liar, ever came out of their mouths. There was the most perfect courtesy in those days of heroism and honour; and this your horse-racing, which is a germ of the amusements of those times, ought to be conducted on the same principles of decorum and good breeding.

As he was speaking, he was jostled by some one in the crowd, and thrown from his horse; and had it not been for Teague, who was at hand, and helped him on again, he would have suffered damage. As it was, he received a contusion in his head, of which he complained much; and having left the race-ground, and coming to a small cottage, he stopped a little, to alight and dress the wound. An old woman who was there, thought they ought to take a little of his water, and see how it was with him; but the Captain having no faith in telling disorders by the urine, thought proper to send for a surgeon who was hard by, to examine the bruise, and apply bandages.

The surgeon attended, and examining the part, pronounced it a contusion of the cerebrum. But as there appeared but little laceration, and no fracture, simple or compound, the pia matter could not be injured; nor even could there be more than a slight impression on the dura mater; so that trepanning did not at all appear necessary—a most fortunate circumstance; for a wound in the head, is of all places the most dangerous; because there can be no amputation to save life, There being but one head to a man, and that being the residence of the five senses, it is impossible to live without it. Nevertheless, as the present case was highly dangerous, as it might lead to a subsultus tendinum or lock-jaw, it was necessary to apply cataplasms in order to reduce inflammation, and bring about a sanative disposition of the parts. Perhaps it might not be amiss, to take an anodyne as a refrigerant. Many patients had been lost by the ignorance of empirics prescribing bracers; whereas, in the first stage of a contusion, relaxing and antifebrile medicines are proper. A little phlebotomy was no doubt necessary, to prevent the bursting of the blood vessels.

The Captain hearing so many hard words and bad accounts of his case, was much alarmed. Nevertheless he did not think it could be absolutely so dangerous. For it seemed to him that he was not sick at heart, or under any mortal pain. The surgeon observed, that in this case he could not himself be a judge. For the very part was affected by which he was to judge, viz. the head; that it was no uncommon thing for men in the extremest cases to imagine themselves out of danger; whereas in reality, they were in the greatest possible; that notwithstanding the symptoms were mild, yet from the contusion, a mortification might ensue. Hypocrates, who might be stiled an elementary physician, and has a treatise on this very subject, is of opinion, that the most dangerous symptom is a topical insensibility; but among the moderns, Sydenham considers it in another point of view, and thinks that where there is no pain, there is as great reason to suppose that there is no hurt, as that there is a mortal one. Be this as it may, antiseptic medicines might be very proper

The Captain hearing so much jargon, and conscious to himself that he was by no means in so bad a state as this son of Es-

culapius would represent, broke out into some passion. It is, said he, the craft of your profession to make the case worse than it is, in order to increase the perquisites. But if there is any faith in you, make the same demand, and let me know your real judgment.

The surgeon was irritated with his distrust, and took it into his head to fix some apprehension in the mind of his patient, if possible, that his case was not without danger. Looking stedfastly at him for some time, and feeling his pulse; there is, said he, an evident delirium approaching. This argues an affection of the brain, but it will be necessary, after some soporiferous draughts, to put the patient to sleep.

Said the Captain, if you will give me about a pint of whiskey and water, I will try to go to sleep myself. A deleterious mixture, in this case, said the surgeon, cannot be proper; especially a distillation of that quality.

The Captain would hear no more; but requesting the man of the cabin, to let him have the spirits proposed, drank a pint or two of grog, and having bound up his head with a handkerchief, went to bed.

CHAPTER II.

Containing some General Reflections.

THE first reflection that arises, is, the good sense of the Captain; who was unwilling to impose his horse for a racer; not being qualified for the course. Because, as an old lean beast, attempting a trot, he was respectable enough; but going out of his nature and affecting speed, he would have been contemptible. The great secret of preserving respect, is the cultivating and showing to the best advantage the powers that we possess, and the not going beyond them. Every thing in its element is good, and in their proper sphere all natures and capacities are excellent. This thought might be turned into a thousand different shapes, and cloathed with various expressions; but after all, it comes to the old proverb at last, *Ne sutor ultra*

crepidam, let the cobler stick to his last; a sentiment we are about more to illustrate in the sequel to this work.

The second reflection that arises, is, the simplicity of the Captain, who was so unacquainted with the world, as to imagine that jockeys and men of the turf could be managed by reason and good sense; whereas there are no people who are by education of a less philosophic turn of mind. The company of horses is by no means favourable to good taste and genius. The rubbing and currying them, but little enlarges the faculties, or improves the mind; and even riding, by which a man is carried swiftly through the air, though it contributes to health, yet stores the mind with few or no ideas; and as men naturally consimilate with their company, so it is observable that your jockeys are a class of people not far removed from the sagacity of a good horse. Hence most probably the fable of the centaur, among the ancients; by which they held out the moral of the jockey and the horse being one beast.

A third reflection is, that which he expressed, viz. the professional art of the surgeon to make the most of the case, and the technical terms used by him. I have to declare, that it is with no attempt at wit, that the terms are set down, or the art of the surgeon hinted at; because it is a thing so common place to ridicule the peculiarities of a profession, or its phraseologies, that it favours of mean parts to indulge it. For a man of real genius will never walk in the beaten path, because his object is what is new and uncommon. This surgeon does not appear to have been a man of very great ability; but, the Captain was certainly wrong in declining his prescriptions; for the maxim is, *unicuique, in arte sua, perito, credendum est*; every one is to be trusted in his profession.

CHAPTER III.

THE Captain rising early next morning, and setting out on his way, had now arrived at a place where a number of people

were convened, for the purpose of electing persons to represent them in the legislature of the state. There was a weaver who was a candidate for this appointment, and seemed to have a good deal of interest among the people. But another, who was a man of education was his competitor. Relying on some talent of speaking which he thought he possessed, he addressed the multitude.

Fellow citizens, said he, I pretend not to any great abilities; but am conscious to myself that I have the best good will to serve you. But it is very astonishing to me, that this weaver should conceive himself qualified for the trust. For though my acquirements are not great, yet his are still less. The mechanical business which he pursues, must necessarily take up so much of his time, that he cannot apply himself to political studies. I should therefore think it would be more answerable to your dignity, and conducive to your interest, to be represented by a man at least of some letters, than by an illiterate handicraftsman like this. It will be more honourable for himself, to remain at his loom and knot threads, than to come forward in a legislative capacity; because in the one case, he is in the sphere suited to his education; in the other, he is like a fish out of water, and must struggle for breath in a new element.

Is it possible he can understand the affairs of government, whose mind has been concentered to the small object of weaving webs, to the price by the yard, the grist of the thread, and such like matters as concern the manufacturer of cloths? The feet of him who weaves, are more occupied than the head, or at least as much; and therefore he must be, at least, but in half, accustomed to exercise his mental powers. For these reasons, all other things set aside, the chance is in my favour, with respect to information. However, you will decide, and give your suffrages to him or to me, as you shall judge expedient.

The Captain hearing these observations, and looking at the weaver, could not help advancing, and undertaking to subjoin something in support of what had been just said. Said he, I have no prejudice against a weaver more than another man. Nor do I know any harm in the trade; save that from the sedentary life in a damp place, there is usually a paleness of the countenance; but this is a physical, not a moral evil. Such usu-

ally occupy subterranean apartments; not for the purpose, like Demosthenes, of shaving their heads and writing over eight times the history of Thucydides, and perfecting a style of oratory; but rather to keep the thread moist; or because this is considered but as an inglorious sort of trade, and is frequently thrust away into cellars, and damp out-houses, which are not occupied for a better use.

But to rise from the cellar to the senate house, would be an unnatural hoist. To come from counting threads, and adjusting them to the splits of a reed, to regulate the finances of a government, would be preposterous; there being no congruity in the case. There is no analogy between knotting threads and framing laws. It would be a reversion of the order of things. Not that a manufacturer of linen or woolen, or other stuffs, is an inferior character, but a different one, from that which ought to be employed in affairs of state. It is unnecessary to enlarge on this subject; for you must all be convinced of the truth and propriety of what I say. But if you will give me leave to take the manufacturer aside a little, I think I can explain to him my ideas on the subject; and very probably prevail with him to withdraw his pretensions. The people seeming to acquiesce, and beckoning to the weaver, they withdrew aside, and the Captain addressed him in the following words:

Mr. Traddle, said he, for that was the name of the manufacturer, I have not the smallest idea of wounding your sensibility; but it would seem to me, it would be more your interest to pursue your occupation, than to launch out into that of which you have no knowledge. When you go to the senate house, the application to you will not be to warp a web; but to make laws for the commonwealth. Now, suppose that the making these laws, requires a knowledge of commerce, or of the interests of agriculture, or those principles upon which the different manufactures depend, what service could you render? It is possible you might think justly enough; but could you speak? You are not in the habit of public speaking. You are not furnished with those common place ideas, with which even very ignorant men can pass for knowing something. There is nothing makes a man so ridiculous, as to attempt what is above his sphere. You are no tumbler for instance; yet should you give out that you

could vault upon a man's back; or turn heels over head like the wheels of a cart; the stiffness of your joints would encumber you; and you would fall upon your posteriors to the ground. Such a squash as that, would do you damage. The getting up to ride on the state is an unsafe thing to those who are not accustomed to such horsemanship. It is a disagreeable thing for a man to be laughed at, and there is no way of keeping one's self from it but by avoiding all affectation.

While they were thus discoursing, a bustle had taken place among the crowd. Teague hearing so much about elections, and serving the government, took it into his head, that he could be a legislator himself. The thing was not displeasing to the people, who seemed to favour his pretensions; owing, in some degree, to there being several of his countrymen among the crowd; but more especially to the fluctuation of the popular mind, and a disposition to what is new and ignoble. For though the weaver was not the most elevated object of choice, yet he was still preferable to this tatter-demalion, who was but a menial servant, and had so much of what is called the brogue on his tongue, as to fall far short of an elegant speaker.

The Captain coming up, and finding what was on the carpet, was greatly chagrined at not having been able to give the multitude a better idea of the importance of a legislative trust; alarmed also, from an apprehension of the loss of his servant. Under these impressions he resumed his address to the multitude. Said he, this is making the matter still worse, gentlemen: this servant of mine is but a bog-trotter, who can scarcely speak the dialect in which your laws ought to be written; but certainly has never read a single treatise on any political subject; for the truth is, he cannot read at all. The young people of the lower class, in Ireland, have seldom the advantage of a good education; especially the descendants of the ancient Irish, who have most of them a great assurance of countenance, but little information or literature. This young man, whose family name is O'Regan, has been my servant for several years; and, except a too great fondness for women, which now and then brings him into scrapes, he has demeaned himself in a manner tolerable enough. But he is totally ignorant of the great principles of legislation; and more especially the particular interests of the

government. A free government is a noble acquisition to a people: and this freedom consists in an equal right to make laws, and to have the benefit of the laws when made. Though doubtless, in such a government, the lowest citizen may become chief magistrate; yet it is sufficient to possess the right, not absolutely necessary to exercise it. Or even if you should think proper, now and then, to show your privilege, and exert, in a signal manner, the democratic prerogative, yet is it not descending too low to filch away from me a hireling, which I cannot well spare? You are surely carrying the matter too far, in thinking to make a senator of this ostler; to take him away from an employment to which he has been bred, and put him to another, to which he has served no apprenticeship: to set those hands which have been lately employed in currying my horse, to the draughting bills, and preparing business for the house.

The people were tenacious of their choice, and insisted on giving Teague their suffrages; and by the frown upon their brows, seemed to indicate resentment at what had been said; as indirectly charging them with want of judgment; or calling in question their privilege to do what they thought proper. It is a very strange thing, said one of them, who was a speaker for the rest, that after having conquered Burgoyne and Cornwallis, and got a government of our own, we cannot put in it whom we please. This young man may be your servant, or another man's servant; but if we chuse to make him a delegate, what is that to you? He may not be yet skilled in the matter, but there is a good day coming. We will empower him; and it is better to trust a plain man like him, than one of your high-flyers, that will make laws to suit their own purposes.

I had much rather, said the Captain, you would send the weaver, though I thought that improper, than to invade my household, and thus detract from me the very person that I have about me to brush my boots, and clean my spurs.

The prolocutor of the people gave him to understand that his objections were useless, for the people had determined on the choice, and Teague they would have, for a representative.

Finding it answered no end to expostulate with the multitude, he requested to speak a word with Teague by himself. Stepping aside, he said to him, composing his voice, and addressing

him in a soft manner: Teague you are quite wrong in this matter they have put into your head. Do you know what it is to be a member of a deliberative body? What qualifications are necessary? Do you understand any thing of geography? If a question should be put to make a law to dig a canal in some part of the state, can you describe the bearing of the mountains, and the course of the rivers? Or if commerce is to be pushed to some new quarter, by the force of regulations, are you competent to decide in such a case? There will be questions of law, and astronomy on the carpet. How you must gape and stare like a fool, when you come to be asked your opinion on these subjects! Are you acquainted with the abstract principles of finance; with the funding public securities; the ways and means of raising the revenue; providing for the discharge of the public debts, and all other things which respect the economy of the government? Even if you had knowledge, have you a facility of speaking? I would suppose you would have too much pride to go to the house just to say, ay, or no. This is not the fault of your nature, but of your education; having been accustomed to dig turf in your early years, rather than instructing yourself in the classics, or common school books.

When a man becomes a member of a public body, he is like a racoon, or other beast that climbs up the fork of a tree; the boys pushing at him with pitchforks, or throwing stones or shooting at him with an arrow, the dogs barking in the mean time. One will find fault with your not speaking; another with your speaking, if you speak at all. They will put you in the newspapers, and ridicule you as a perfect beast. There is what they call the caricatura; that is, representing you with a dog's head, or a cat's claw. As you have a red head, they will very probably make a fox of you, or a sorrel horse, or a brindled cow. It is the devil in hell to be exposed to the squibs and crackers of the gazette wits and publications. You know no more about these matters than a goose; and yet you would undertake rashly, without advice, to enter on the office; nay, contrary to advice. For I would not for a thousand guineas, though I have not the half to spare, that the breed of the O'Regans should come to this; bringing on them a worse stain than stealing sheep; to which they are addicted. You have nothing but your charac-

ter, Teague, in a new country to depend upon. Let it never be said, that you quitted an honest livelihood, the taking care of my horse, to follow the new fangled whims of the times, and be a statesman.

Teague was moved chiefly with the last part of the address, and consented to relinquish his pretensions.

The Captain, glad of this, took him back to the people, and announced his disposition to decline the honour which they had intended him.

Teague acknowledged that he had changed his mind, and was willing to remain in a private station.

The people did not seem well pleased with the Captain; but as nothing more could be said about the matter, they turned their attention to the weaver, and gave him their suffrages.

CHAPTER IV.

THE Captain leaving this place, proceeded on his way; and at the distance of a mile or two met a man with a bridle in his hand; who had lost a horse, and had been at a conjuror's to make inquiry, and recover his property.

It struck the mind of the Captain to go to this conjuring person, and make a demand of him, why it was that the multitude were so disposed to elevate the low to the highest station. He had rode but about a mile, when the habitation of the conjuror, by the direction and description which the man who had lost the horse had given, began to be in view. Coming up to the door, and inquiring if that was not where conjuror Kolt lived, they were answered, yes. Accordingly alighting, and entering the domicile, all those things took place which usually happen, or are described in cases of this nature, viz. there was the conjuror's assistant, who gave the Captain to understand that the master had withdrawn a little, but would be in shortly.

In the mean time, the assistant endeavoured to draw from him some account of the occasion of his journey; which the other readily communicated; and the conjurer, who was listen-

ing through a crack in the partition, overheard. Finding it was not a horse or a cow, or a piece of linen that was lost, but an abstract question of political philosophy which was to be put, he came from his lurking place, and entered, as if not knowing that any person had been waiting for him.

After mutual salutations, the Captain gave him to understand the object which he had in view by calling on him.

Said the conjurer, this lies not at all in my way. If it had been a dozen of spoons, or a stolen watch, that you had to look for, I could very readily, by the assistance of my art, have assisted you in the recovery; but as to this matter of men's imaginations and attachments in political affairs, I have no more understanding than another man.

It is very strange, said the Captain, that you who can tell by what means a thing is stolen, and the place where it is deposited, though at a thousand miles distance, should know so little of what is going on in the breast of man, as not to be able to develope h's secret thoughts, and the motives of his actions.

It is not of our business, said the other; but should we undertake it, I do not see that it would be very difficult to explain all that puzzles you at present. There is no need of a conjurer to tell why it is that the common people are more disposed to trust one of their own class, than those who may affect to be superior. Besides, there is a certain pride in man, which leads him to elevate the low, and pull down the high. There is a kind of creating power exerted in making a senator of an unqualified person; which when the author has done, he exults over the work, and like the Creator himself when he made the world, sees that "it is very good." Moreover, there is in every government a patrician class, against whom the spirit of the multitude naturally militates: and hence a perpetual war; the aristocrats endeavoring to detrude the people, and the people contending to obtrude themselves. And it is right it should be so; for by this fermentation, the spirit of democracy is kept alive.

The Captain, thanking him for his information, asked him what was to pay; at the same time pulling out half a crown from a green silk purse which he had in his breeches pocket. The conjurer gave him to understand, that as the solution of

these difficulties was not within his province, he took nothing for it. The Captain expressing his sense of his disinterested service, bade him adieu.

CHAPTER V.

Containing Reflections.

A DEMOCRACY is beyond all question the freest government; because under this, every man is equally protected by the laws, and has equally a voice in making them. But I do not say an equal voice; because some men have stronger lungs than others, and can express more forcibly their opinions of public affairs. Others, though they may not speak very loud, yet have a faculty of saying more in a short time; and even in the case of others, who speak little or none at all, yet what they do say, containing good sense, comes with greater weight, so that all things considered, every citizen has not, in this sense of the word, an equal voice. But the right being equal, what great harm if it is unequally exercised? Is it necessary that every man should become a statesman? No more than that every man should become a poet or a painter. The sciences are open to all; but let him only who has taste and genius pursue them. "If any man covets the office of a bishop," says St. Paul, "he covets a good work." But again, he adds this caution, "Ordain not a novice, lest being lifted up with pride, he falls into the condemnation of the devil." It is indeed making a devil of a man to lift him up to a state to which he is not suited. A ditcher is a respectable character, with his over-alls on, and a spade in his hand, but put the same man to those offices which require the head, whereas he has been accustomed to impress with his foot, and there appears a contrast between the individual and the occupation.

There are individuals in society, who prefer honour to wealth; or cultivate political studies as a branch of literary pursuits; and offer themselves to serve public bodies in order to have an

opportunity of discovering their knowledge, and exercising their judgment. It must be matter of chagrin to these, and hurtful to the public, to see those who have no talent this way, and ought to have no taste, preposterously obtrude themselves upon the government. It is the same as if a brick-layer should usurp the office of a tailor, and come with his square and perpendicular, to take the measure of a pair of breeches.

It is proper that those who cultivate oratory, should go to the house of orators. But for an Ay and No man to be ambitious of that place, is to sacrifice his credit to his vanity.

I would not mean to insinuate that legislators are to be selected from the more wealthy of the citizens; yet a man's circumstances ought to be such as afford him leisure for study and reflection. There is often wealth without taste or talent. I have no idea, that because a man lives in a great house and has a cluster of bricks or stones about his backside, that he is therefore fit for a legislator. There is so much pride and arrogance with those who consider themselves the first in a government, that it deserves to be checked by the populace, and the evil most usually commences on this side. Men associate with their own persons, the adventitious circumstances of birth and fortune: so that a fellow blowing with fat and repletion, conceives himself superior to the poor lean man, that lodges in an inferior mansion. But as in all cases, so in this, there is a medium. Genius and virtue are independent of rank and fortune; and it is neither the opulent, nor the indigent, but the man of ability and integrity that ought to be called forth to serve his country, and while, on the one hand, the aristocratic part of the government, arrogates a right to represent; on the other hand, the democratic contends the point; and from this conjunction and opposition of forces, there is produced a compound resolution, which carries the object to an intermediate direction. When we see therefore, a Teague O'Regan lifted up, the philosopher will reflect that it is to balance some purse proud fellow, equally as ignorant, that comes down from the sphere of aristocratic interest.

But every man ought to consider for himself, whether it is his use to be this drawback, on either side. For as when good liquor is to be distilled, you throw in some material useless in

itself, to correct the effervescence of the spirit, so it may be his part to act as a sedative. For though we commend the effect, yet still the material retains but its original value.

But as the nature of things is such, let no man who means well to the commonwealth, and offers to serve it, be hurt in his mind when some one of meaner talents is preferred. The people are a sovereign, and greatly despotic; but in the main, just.

It might be advisable, in order to elevate the composition, to make quotations from the Greek and Roman history. And I am conscious to myself, that I have read the writers on the government of Italy and Greece, in ancient, as well as in modern times. But I have drawn a great deal more from reflection on the nature of things, than from all the writings I have ever read. Nay, the history of the election, which I have just given, will afford a better lesson to the American mind, than all that is to be found in other examples. We have seen here, a weaver a favoured candidate, and in the next instance, a bog-trotter superseding him. Now it may be said, that this is fiction; but fiction or no fiction, the nature of the thing will make it a reality. But I return to the adventures of the Captain, whom I have upon my hands; and who, as far as I can yet discover, is a good honest man; and means what is benevolent and useful; though his ideas may not comport with the ordinary manner of thinking, in every particular.

CHAPTER VI.

THERE was, in a certain great city, a society who called themselves Philosophers. They had published books, under the title of Transactions. These contained dissertations on the nature and causes of things, from the stars of heaven to the fireflies of the earth; and from the sea-crab, to the woodland buffaloe. Such disquisitions, are doubtless useful and entertaining to an inquisitive mind.

There is no question, but there were in this body some very great men; whose investigations of the arcana of nature, deserve attention. But so it was, there had been introduced, by some means, many individuals, who were no philosophers at all. This is no unusual thing with institutions of this nature; though, by the bye, it is a very great fault. For it lessens the incentives of honour, to have the access made so easy, that every one may obtain admission. It has been a reproach to some colleges, that a diploma could be purchased for half a crown. This society were still more moderate; for the bare scratching the posteriors of a member has been known to procure a membership. At least, there have been those admitted, who appeared capable of nothing else.

Nevertheless, it was necessary, even in these cases, for the candidates to procure some token of a philosophic turn of mind; such as the skin of a dead cat, or some odd kind of a mouse-trap; or have phrases in their mouths, about minerals and petrifactions; so as just to support some idea of natural knowledge, and pass muster. There was one who got in, by finding, accidentally, the tail of a rabbit, which had been taken off in a boy's trap. Another by means of a squirrel's scalp, which he had taken care to stretch and dry on a bit of osier, bended in the form of a hoop. The beard of an old fox, taken off and dried in the sun, was the means of introducing one whom I knew very well: or rather, as I have already hinted, it was beforehand intended he should be introduced; and these exuviæ, or spoils of the animal kingdom, were but the tokens and apologies for admission.

It happened as the Captain was riding this day, and Teague trotting after him, he saw a large owl, that had been shot by some body, and was placed in the crutch of a tree, about the height of a man's head from the ground, for those that passed by to look at. The Captain being struck with it, as somewhat larger than such birds usually are, desired Teague to reach it to him; and tying it to the hinder part of his saddle, rode along.

Passing by the house of one who belonged to the society, the bird was noticed at the saddle-skirts, and the philosopher coming out, made enquiry with regard to the genus and nature of

the fowl. Said the Captain, I know nothing more about it, than that it is nearly as large as a turkey buzzard. It is doubtless, said the other, the great Canada owl, that comes from the Lakes; and if your honour will give me leave, I will take it and submit it to the society, and have yourself made a member. As to the first, the Captain consented; but as to the last, the being a member, he chose rather to decline it; conceiving himself unqualified for a place in such a body. The other assured him that he was under a very great mistake; for there were persons there who scarcely knew a B from a bull's foot. That may be, said the Captain: but if others chuse to degrade themselves, by suffering their names to be used in so preposterous a way as that, it was no reason he should.

The other gave him to understand, that the society would certainly wish to express their sense of his merit, and show themselves not inattentive to a virtuoso; that as he declined the honour himself, he probably might not be averse to let his servant take a seat among them.

He is but a simple Irishman, said the Captain, and of a low education; his language being that spoken by the aborigines of his country. And if he speaks a little English, it is with the brogue on his tongue; which would be unbecoming in a member of your body. It would seem to me that a philosopher ought to know how to write, or at least to read; but Teague can neither write nor read. He can sing a song or whistle an Irish tune; but is totally illiterate in all things else. I question much if he could tell you how many new moons there are in the year; or any the most common thing you could ask him. He is a long-legged fellow, it is true; and might be of service in clamberin over rocks, or going to the shores of rivers to gather curiosities. But could you not get persons to do this, without making them members? I have more respect for science, than to suffer this bog trotter to be so advanced at its expense.

In these American states, there is a wide field for philosophic research; and these researches may be of great use in agriculture, mechanics, and astronomy. There is but little immediate profit attending these pursuits; but if there can be inducements of honour, these may supply the place. What more alluring to a young man, than the prospect of being one day, received

into the society of men truly learned; the admission being a test and a proof of distinguished knowledge. But the fountain of honour, thus contaminated by a sediment foreign from its nature, who would wish to drink of it?

Said the philosopher, at the first institution of the society by Dr. Franklin and others, it was put upon a narrow basis, and only men of science were considered proper to compose it; and this might be a necessary policy at that time, when the institution was in its infancy, and could not bear much drawback of ignorance. But it has not been judged so necessary of late years. The matter stands now on a broad and catholic bottom; and like the gospel itself, it is our orders, "to go out into the highways and hedges, and compel them to come in." There are hundreds, whose names you may see on our list, who are not more instructed than this lad of yours.

They must be a sad set indeed then, said the Captain.

Sad or no sad, said the other, it is the case; and if you will let Teague go, I will engage him a membership.

I take it very ill of you, Mr. Philosopher, said the Captain, to put this nonsense in his head. If you knew what trouble I have lately had with a parcel of people that were for sending him to Congress, you would be unwilling to draw him from me for the purpose of making him a philosopher. It is not an easy matter to get hirelings now a-days; and when you do get one, it is a mere chance, whether he is faithful, and will suit your purpose. It would be a very great loss to me, to have him taken off at this time, when I have equipped myself for a journey.

Teague was a good deal incensed at this refusal of his master, and insisted that he would be a philosopher. You are an ignoramus, said the Captain. It is not the being among philosophers, will make you one.

Teague insisted that he had a right to make the best of his fortune: and as there was a door open to his advancement he did not see why he might not make use of it.

The Captain finding that it answered no end to dispute the matter with him, by words of sense and reason, took a contrary way to manage him.

Teague, said he, I have a regard for you, and would wish to

see you do well. But before you take this step, I would wish to speak a word or two in private. If you will go, I may perhaps suggest some things that may be of service to you, for your future conduct in that body.

Teague consenting, they stepped aside; and the Captain addressed him in the following manner:

Teague, said he, do you know what you are about? It is a fine thing at first sight, to be a philosopher, and get into this body. And indeed, if you were a real philosopher, it might be some honour, and also safe, to take that leap. But do you think it is to make a philosopher of you that they want you? Far from it. It is their great study to find curiosities; and because this man saw you coming after me, with a red head, trotting like an Esquimaux Indian, it has struck his mind to pick you up, and pass you for one. Nay, it is possible, they may intend worse; and when they have examined you awhile, take the skin off you, and pass you for an overgrown otter, or a musk-rat; or some outlandish animal, for which they will themselves invent a name. If you were at the museum of one of these societies, to observe the quantity of skins and skeletons they have, you might be well assured they did not come by them honestly. I know so much of these people, that I am well persuaded they would think no more of throwing you into a kettle of boiling water, than they would a terrapin; and having scraped you out to a shell, present you as the relics of an animal they had procured at an immense price, from some Guinea merchant. Or if they should not at once turn you to this use, how, in the mean time, will they dispose of you? They will have you away through the bogs and marshes, catching flies and mire-snipes; or send you to the woods to bring a polecat; or oblige you to descend into draw-wells for fog, and phlogistic air, and the Lord knows what. You must go into wolves dens, and catch bears by the tail: run over mountains like an oppossum, and dig the earth like a ground-hog. You will have to climb over trees, and be bit by flying-squirrels. There will be no end to the musquetoes you will have to dissect. What is all this, to diving into mill-dams and rivers, to catch craw-fish? Or if you go to the ocean, there are alligators to devour you like a cat-fish. Who knows but it may come your turn, in a windy night, to go aloft to the

heavens, to rub down the stars, and give the goats and rams that are there, fodder? The keeping the stars clean, is a laborious work; a great deal worse than scouring andirons, or brass kettles. There is a bull there, would think no more of tossing you on his horns than he would a puppy dog. If the crab should get you into his claws, he would squeeze you like a lobster. But what is all that to your having no place to stand on? How would you like to be up at the moon, and to fall down when you had missed your hold, like a boy from the topmast of a ship, and have your brains beat out upon the top of some great mountain; where the devil might take your skeleton and give it to the turkey-buzzards?

Or if they should, in the mean time, excuse you from such out-of-door services, they will rack and torture you with hard questions. You must tell them how long the rays of light are coming from the sun; how many drops of rain fall in a thunder-gust; what makes the grasshopper chirp when the sun is hot; how muscle-shells get up to the top of the mountains; how the Indians got over to America. You will have to prove that the negroes were once white; and that their flat noses came by some cause in the compass of human means to produce. These are puzzling questions; and yet you must solve them all. Take my advice, and stay where you are. Many men have ruined themselves by their ambition, and made bad worse. There is another kind of philosophy, which lies more within your sphere; that is moral philosophy. Every hostler or hireling can study this, and you have the most excellent opportunity of acquiring this knowledge in our traverses through the country, or communications at the different taverns or villages, where we may happen to sojourn.

Teague had long ago, in his own mind, given up all thoughts of the society, and would not for the world have any more to do with it; therefore, without bidding the philosopher adieu, they pursued their route as usual.

CHAPTER VII.

Containing Observations.

THE institution of the American Philosophical Society, does great honour to the founders: and what has been published by that body, comes not behind what has appeared from societies of the same nature elsewhere. But of late years, it has ceased to be presumptive evidence, at least what the lawyers call violent presumption, of philosophical attainments, to be a member; owing to the spurious brood of illiterate persons that have been admitted indiscriminately with the informed; this again, owing to a political dispute in the government where this society exists. For where there are parties in a commonwealth, they naturally subdivide themselves, and are found even in the retreats of the muses. It has become the question with this society, not, whether a man is a philosopher or not, but what part he has taken in some question on the carpet. The body conceived itself to pay a compliment to the person admitted, as if it could be any honour to a man to be announced what he is not. The contrary is the case here. For as honour is the acknowledgment which the world makes of a man's respectability, there can be no honour here; for it has became a mere matter of moon-shine to be a member. To be, or not to be, that is the question; but so trifling, that it is scarcely ever made. The way to remedy this, would be, to have an overhauling of the house, and derange at least three parts in four. As in the case of Tarquin, and the three remaining books of the Sybils, you would receive as much for the fourth part of that body, should you set them up at market, as for the whole at present.

I have often reflected with myself, what an honour it must be, to be one of the society of the French academy; forty, of twenty-four millions of people, are selected in consequence of literary characters already established.

I recollect the time when I had high ideas of philosophical membership in America. But it does not appear to me now to be the highest thing that a man could wish, since even a common Teague O'Regan trotting on the high-way, has been so

licited to take a seat. It may be said, that this is an exaggeration of the facts; and can be considered only as burlesque I profess it is not intended as such, but as a fair picture of what has taken place. Should it be considered in the light of burlesque, it must be a very lame one; because where there is no excess there can be no caricatura. But omitting all apologies and explanations, let the matter rest where it is.

CHAPTER VIII.

IT was somewhat late when the Captain arrived at an inn this evening. There was there, before him, a young clergyman, who had been preaching that day to a neighbouring congregation; but had not as usual gone home with an elder; but had come thus far on his way towards another place, where he was to preach the next day.

The Captain entering into conversation with the clergyman, sat up pretty late. The subject was what might be expected; viz. the affairs of religion and the church. The clergyman was a good young man; but with a leaning to fanaticism, and being righteous over much. The Captain on the other hand, somewhat sceptical in his notions of religion: Hence, a considerable opposition of sentiment between the two. But at length, drowsiness seizing both, candles were called for, and they went to bed.

It was about an hour or two after, when an uproar was heard in a small chamber to the left of the stair-case which led to the floor on which they slept. It was Teague, who had got to bed to the girl of the house. For as they would neither let him go to Congress, nor be a philosopher, he must be doing something. The girl not being apprized, or not chusing his embraces, made a great outcry and lamentation. The clergyman, who slept in an adjoining chamber and hearing this, out of the zeal of his benevolence and humanity, leaped out of bed in his shirt, and ran in, to see what was the cause of the disturbance. The Cap-

tain also jumping up, followed soon after, and was scarcely in the chamber, before the landlord coming up with a candle, found them all together.

The maid gave this account of the matter,—That between sleeping and waking she felt a man's hand lifting up the bed clothes; upon which she called out murder. But whether it was any body there present, or some one else, she could not tell.

Teague, whose natural parts were not bad, and presence of mind considerable, instantly adopted the expedient to throw the matter on the clergyman. By shaint Patrick, said he, I was aslape in my own bed, as sound as de shates dat were about me, when I heard de sound of dis young crature's voice crying out like a shape in a pasture; and when after I had heard, aslape as I was, and come here, I found dis praste, who was so holy, and praching all night, upon de top of de bed, wid his arms round dis young crature's neck; and if I had not given him a twitch by de nose, and bid him lie over, dear honey, he would have ravished her virginity, and murdered her, save her soul, and de paple of de house not de wiser for it.

The clergyman stared with his mouth open; for the palpable nature of the falsehood, had shocked him beyond the power of speech.

But the landlady, who in the mean time had come up, and had heard what Teague had said, was enraged, and could supply speech for them both. Hey! said she, this comes of your preaching and praying, Mr. Minister. I have lodged many a gentleman, but never had such doings here before. It is a pretty story that a minister of the gospel should be the first to bring a scandal upon the house.

The Captain interrupted her, and told her there was no harm done. The maid was not actually ravished; and if there was no noise made about it, all matters might be set right.

The clergyman had by this time recovered himself so much as to have the use of his tongue; and began by protesting his innocence, and that it was no more he that made the attack upon the maid, than the angel Gabriel.

The Captain, interrupting him, and wishing to save his feelings, began by excusing or extenuating the offence. It is no great

affair, said he, after all that is said or done. The love of women is a natural sin, and the holiest men in all ages have been propense to this indulgence. There was Abraham that got to bed to his maid Hagar, and had a bastard by her whom he named Ishmael. Joshua, who took Jericho by the sound of ram's horns, saved a likely slut of the name of Rahab, under a pretence that she had been civil to the spies he had sent out, but in reality because he himself took a fancy for her. I need say nothing about David, who wrote the psalms, and set them to music; and yet in his old days had a girl to sleep with him. Human nature is human nature still; and it is not all the preaching and praying on earth can extinguish it

The clergyman averred his innocence, and that it was that red-headed gentleman himself, meaning Teague, who was in the room first, and had been guilty of the outrage. Teague was beginning to make the sign of the cross, and to put himself into an attitude for swearing, when the Captain thinking it of no consequence who was the person, put an end to the matter, by ordering Teague to bed, and himself bidding the company good night

The clergyman finding no better could be made of it, took the advice of the landlord, and retired also. The landlady seemed disposed to hush the matter up, and the maid went to sleep as usual.

It is not the nature of the female tongue to be silent. The landlady, the next day, could not avoid informing her gossips, and even some of her guests, of what had happened the preceding evening in her house. The report, so unfavourable to the clergyman, had therefore got out; and coming to the ears of the consistory, was the occasion of calling him before them, to answer to the accusation. The clergyman much alarmed, though conscious of innocence, bethought himself of applying to the Captain, to extort from his servant-man a confession of the truth, and relieve his character. Accordingly having set out on a bay horse that he had, he found the Captain, and addressed him in the following manner:

Captain, said he, the affair of that night at the tavern, is like to be of serious consequence to me. For though I am as innocent as the child unborn, yet the presumption is against me, and

I am likely to fall under church censure. It may be sport to you, but it is a matter of moment to me. Now, as sure as God is in heaven, I am innocent; and it must have been the devil, or that red-headed Irishman of yours, that made the disturbance.

The Captain gave him the comfort of assuring him that he might make himself easy; for be the matter as it might, he would take care that Teague should assume it and bear the blame. The clergyman thanked him, declaring at the same time, that he would not forget him in his prayers, Sunday or Saturday, while he had an hour to live. The Captain, not so much from any mercenary motive of benefit, by his spiritual solicitations, as from a real love of humanity and justice, had determined to do him essential service in this affair. Accordingly, when the clergyman had retired, calling Teague before him, he began in this manner: Teague, said he, from what I know of your disposition, I have no more doubt than I have of my existence, that it was yourself who made that uproar with the girl at the tavern where we lodged; though I could not but give you credit for your presence of mind in throwing it upon the clergyman. But whether the matter lies with you or him, is of no consequence. You can take it upon you, and lay up treasure in heaven. It will be doing a good work; and these people you may be assured, have a considerable influence in the other world. This clergyman can speak a good word for you when you come there, and let you into half the benefit of all the prayers he has said on earth. It will be no harm to you, for your character in this respect is as bad as it can well be.

Teague said he did not care much; but thought the priest ought to pay a little smart money; for it was a thankless matter to do these things for nothing. Said the Captain, these people are not the most plenty of money, but I will advance half a crown towards the accommodation. Teague was satisfied, and ready to aknowledge whatever was demanded of him.

Accordingly, having come before the presbytery on the day appointed for the trial, Teague made confession of the truth, viz. That being in the kitchen with the girl, and observing her to be a good looking hussy——

But suppose we give the speech in his own dialect:—Master

prastes, I persave you are all prastes of de gosple, and can prach as easily as I can take a chaw of tobacco. Now de trut of de story is dis: I was slaping in my bed, and I tought vid myself it was a shame among Christian paple dat a young crature should slape by herself, and have no one to take care of her: So I tought vid myself to go and slape vid her. But as she was aslape, she made exclamation, and dis praste dat is here before you, came in to save her shoul from de devil; and as de Captain my master might take offence, and de devil, I am shartain dat it was no better person, put it into my head to lay it on de praste. Dis is de trut, master prastes, as I hope for shalvation in de kingdom of purgatory, shentlemen.

On this confession, the clergyman was absolved to the great joy of the presbytery, who considered it as a particular providence that the truth was brought to light.

CHAPTER IX.

Containing Reflections.

IT must appear from the incident at the public house, with what caution presumptive testimony is to be admitted. Our criminal law admits it, but lays it down as a rule, that it may be admitted with caution. There is what is called violent presumption; that is, where such circumstances exist as usually attend the fact. Presumptive proof of this nature is held sufficient to convict. I doubt much, whether reason or experience approve the doctrine. Reason tells us, that there may be all the circumstances that usually attend the fact, and yet without the fact itself. Experience evinces that it has been the case: for we have heard of persons convicted of a capital offence, and yet with their last breath asserting innocence. Nay, in the case of some who have been convicted of homicide, the persons who have been supposed to have been murdered, have afterwards been found alive.

But on abstract principles, a conclusion of certainty cannot be drawn from presumptive proof. Because, in cases of the most violent presumption, there is still a possibility of innocence; and where there is a possibility, there must be a doubt; and will you hang man, woman, or child, where there is a doubt?

In all cases there ought to be complete proof; because the convicted person is to be completely punished; and the jury, previous to this, must make complete oath of the guilt.

It is the ground of the doctrine of presumptive proof, that where you cannot help suspecting, you ought to be positive;—whereas the just conclusion would be, that where you cannot help suspecting, there you ought to suspect still, but no more.

It would be a curious question in arithmetic, how many uncertainties make a certainty? In mathematics, the three angles of a triangle are equal to two right angles. But these are all angles that are put together; that is, they are things of the same kind; but the greatest angle, and the longest side, will never make a triangle—because there is no inclusion of space. There must be a number of the same kind to make an aggregate whole; so that ten thousand possibilities, probabilities, and violent presumptions, can never constitute a certainty.

Presumptive proof, like the *semi plena probatio* of the Roman law, going but half-way towards proof, can never amount to proof at all. For, as the saying is, a miss is as good as a mile. I would therefore recommend to all jurors to take care that, unless the witnesses swear positively to the fact, they do not find a verdict—guilty; because as the current cannot rise higher than the source, so the verdict of the juror ought not to be more absolute than the oath of the witness. In all cases, therefore, short of positive testimony, acquit.

These hints may also be of service to young attornies, and weak judges; so that honest people may not lose their lives, or be rendered infamous, without full proof of the offence. It is hard enough to suffer when there is full proof; but to be in the power of a juror's or a judge's imagination, comparing and construing circumstances, and weighing possibilities, contingencies, and what might have been, or what might not have been, as the humour, caprice, wheel, or whim of the brain may sug-

gest, is inconsistent with that fair trial which, in a free government, ought to be enjoyed. Was I a judge or a juror, no one would I condemn, without positive testimony of the fact. For it would not be in my power to restore that fame or life which I took away from the innocent. And if a guilty person should escape, it was none of my look out; but the business of Providence to furnish proof, if it was intended that man should punish; and if proof is not furnished, let Providence take the matter on himself, and punish the culprit either in this life or in a future state. Invisible things belong to the Omniscient; and it would seem great arrogance in man, to take upon him to decide in cases of uncertainty. I hope, therefore, yet to see the doctrine of presumptive proof, in criminal cases, wholly, in courts of justice, discountenanced. I can declare that, in the course of my experience at the bar, I have had one hung, and several others within an ace of it, who were innocent; and this on the doctrine of presumption and probability. The one that was hung was a tory case, where the popular clamour was against the man; and light presumption became violent under such a charge.

I shall say no more on this subject; because it seems to me that I have been affecting to speak sense, whereas my business is to speak nonsense; this being the only way to keep out of the reach of criticism; because critics can say no more than you yourself allow: so that a charge of nonsense cannot hurt. It is thus that persons who have a long nose, or disproportion of some other feature, take the laugh upon themselves first, and so escape ridicule. The truth is, I will not give myself the trouble to write sense long. For I would as soon please fools as wise men; because the fools are the most numerous, and every prudent man will go with the majority. I shall return to the adventures of the Captain.

CHAPTER X.

The Presbytery sat a day or two at this place on church affairs, and the Captain remaining with them, lodged at the same house; Teague, in the mean time, having an opportunity of ingratiating himself with the clergymen, by rubbing down their horses, and other menial services. For it is the national character of the aboriginal Irish, to give fair words; and Teague was not deficient in this address. With master Prasting, and giving a great deal of what is called blarney, he insinuated himself into their good graces; and by affecting now and then to be seen at prayers by himself, and to have a sorrowful countenance, he induced them to believe that he was in the first stage of conviction, and likely to become a pious man. Having made this progress in their good opinion, he ventured to suggest what was the ultimate object of this ambition, viz. the being a candidate for holy orders. The Presbytery, to whom the matter was represented by the individuals more particularly acquainted with him, thought favourably of the proposition.—For though his common attainments might not be great, yet if the grace of God had wrought upon him, he might become a valuable man.

The Captain having got a hint of this, took the first opportunity of addressing the Presbytery: Gentlemen, said he, you are deceived in this ragamuffin. For, notwithstanding all the pretensions he may lately have to religion, you may be well assured that it is all hypocrisy, and that he has no more religion than my horse.

The Presbytery, suspecting the Captain to be a carnal man, and regardless of the ministry, gave little heed to what he said, and seemed disposed to take Teague upon trial.

The Captain, finding the case to stand thus, and that in spite of all he could do, he was likely to lose his servant, took his usual method of addressing the hopes and fears of Teague himself.

Taking him aside, he began with all possible art to impress such fears and apprehensions, as the nature of the case suggest-

ed. Teague, said he, do you know what you are about? You have got into your vagaries once more. You want to preach, do you? Are you apprised of the difficulty of this work? The first thing you will have to do is to take a text; and when that is done, you will have to split it into parts.—There are what are called heads; and these you must divide into firstlys, and secondlys, and thirdlys, and fourthlys, and so on, till you come to twentiethlys perhaps. Are you furnished with a concordance? Or do you know what a concordance is? Can you find a text to suit your purpose when you want it? Can you explain the Scriptures; the meaning of Daniel's ram, and the he-goat, or the seven Trumpets in the Revelations? You are mistaken, if you think your Irish will pass for Hebrew.

You think it a great honour to preach, do you It was an honour once; but the thing is now become so common, that it is of little consequence to preach or not.

But do you know how it will behoove you to conduct yourself if you take this office upon you? You will have to compose the muscles of your face to greater seriousness than your disposition can afford. You must quit whoring: how would you like that Teague? It would look very ill after sermon to be catched in bed with a girl at a tavern.

But do you know why these men are so anxious to have you of their mess? The truth of the matter is, they carry on a war with the devil, and they wish to recruit you for the service. Do they give you any bounty money? I am afraid there will be but little of this going. Take my advice, then, and let them settle their own quarrels. It is a silly thing to be drawn into a party, when there is but little to be got by it: Nay worse than little, for it will be all on the other side. Think you the devil will forget the mischief you do him in this world, and not resent it when he comes across you in a future state? When you are preaching and praying, do you think he will not hear all that you throw out against him? You may rely upon it, there will be enough to give him information; and, as a story never loses in the telling, it is ten to one they will make the matter worse than it was. Take my advice, therefore, and make no enemies while you can help it. Steer through life as smoothly as possible. Keep a good tongue in your mouth, and let those who

choose to dispute with Belzebub, dispute. I never knew any good come of broils and quarrels, especially with low characters. And, to say the truth of it, this Satan, as they call him, is but a low fellow. Even where he is well disposed, he will do but little good to one; but a most dangerous creature where he takes a dislike. When you go to hell, as one day you must, you can expect but little quarter, after abusing him in this world.—He will make you squeel like a pig: take you by the throat, and kick you like a cat. His very scullions will spit upon you, and give you no better life than a dog under your feet; while these very clergymen, that put you forward to blackguard for them, will stand by, laughing in their sleeves that you could be such a fool.

The representation had the desired effect upon Teague, and he thought no more of the matter.

CHAPTER XI.

Observations.

THE application made by Teague to be admitted to the ministry, and the simplicity of the ecclesiastics in listening to his overtures, made a great noise through the neighbourhood; in as much as the young man laboured under a want of education, and was not qualified by theological reading. But I do not see why it should be thought blameable; provided the matter was not too much hurried, and hastily brought forward.—For, give him a little time, and he might have been instructed to preach as well as some that I myself have heard: Especially if at first setting out, he had confined himself to historical passages of scripture; such as the history of Sampson and Gideon, and Barak, and the like: Only he must have taken care that in pronouncing Barak, with the brogue upon his tongue, he did not make it Burke; for that is a patronimic name of his

country, and he might inadvertantly have fallen into this pronunciation.

I acknowledge that in the regular churches, such as that of the Presbyterians, there is still kept up some opinion of the necessity of literature. But do we not see that with other denominations; such as the Quakers, the Methodists, and Anabaptists, it is totally disregarded and thrown out? Because when human gifts or acquirements are absent, that which is supernatural more evidently appears.

Do not Quakers, and Methodists, and Baptists, preach very well? At any rate, they do a great deal of good, and that is the first object of preaching.—Whether such sermonists, avail themselves most of sense or sound, I will not say; but so it is they do good; and that without the aid of any human learning whatever.

It is very true, that formerly in the infancy of the church, a knowledge of languages and sciences, might be requisite. But the case is quite altered now. The Scripture has been well explained, and frequently preached over; every text and context examined, and passages illustrated. The Hebrew roots, so to speak, have been all dug up; and there is scarcely a new etymology to be made. Are there any new doctrines to discover? I should think it impossible. At any rate, I should conceive it unnecessary. There are enough in all conscience: the inventing more, would be like bringing timber to a wood, or coals to Newcastle.

This being the case, I feel myself disposed to agree with those who reject human learning in religious matters altogether. More especially as science is really not the fashion at the present time. For as has been before seen, even in the very province of science itself, it is dispensed with; that of natural philosophy, for instance. In state affairs, ignorance does very well, and why not in church? I am for having all things of a piece; ignorant statesmen, ignorant philosophers, and ignorant ecclesiastics. On this principle, Teague might have done very well as a preacher. But the selfishness of the Captain prevailed, and obstructed his advancement.

CHAPTER XII.

DELAYING some time in a village, there was a great deal said about a certain Miss Vapour, who was the belle of the place. Her father had made a fortune by the purchase of public securities. A garrison having been at this place, and troops quartered here, he had been employed as an issuing commissary. When the commissioners sat to adjust unliquidated claims, he had a good deal in his power, by vouching for the accounts of the butcher and baker, and wood-cutter and water-drawer, and waggoner, and others of all occupations whatsoever, whose claims were purchased by himself in the mean time, and when the certificates issued in their names, they were to his use. The butcher, and baker, no doubt, long before had been paid out of the flesh killed, or bread baked; because it is a good maxim, and a scriptural expression, "Muzzle not the ox that treadeth out the corn." But the public has a broad back, and a little vouching, by a person interested, is not greatly felt. These certificates, though at first of little value, and issued by the commissioners with the liberality of those who give what is of little worth, yet by the funding acts of the government, having become, in value, equal to gold and silver, the commissary had a great estate thrown upon him; so that, from low beginnings, he had become a man of fortune and consequence. His family, and especially the eldest daughter, shared the advantage; for she had become the object of almost all wooers. The Captain, though an old bachelor, as we have said, had not wholly lost the idea of matrimony. Happening to be in a circle, one evening, where Miss Vapour was, he took a liking to her, in all respects save one, which was, that she seemed, on her part, to have taken a liking to a certain Mr. Jacko, who was there present; and to whose attention she discovered a facility of acquiescence. The Captain behaved for the present, as if he did not observe the preference, but the following day, waiting on the young lady at her father's house, he drew her into conversation, and began to reason with her in the following manner:

Miss Vapour, said he, you are a young lady of great beauty, great sense, and fortune still greater than either.—This was a

sad blunder in a man of gallantry, but the lady not being of the greatest sensibility of nerve, did not perceive it.—On my part, said he, I am a man of years, but a man of some reflection; and it would be much more advisable in you to trust my experience, and the mellowness of my disposition in a state of matrimony, than the vanity and petulence of this young fop Jacko, for whom you show a partiality.

The colour coming into the young lady's face at this expression, she withdrew, and left him by himself. The Captain struck with the rudeness, withdrew also, and, calling Teague from the kitchen, mounted his horse and set off.

The next morning shortly after he had got out of bed, and had just come down stairs at his lodging, and was buttoning the knees of his breeches, a light airy looking young man, with much bowing and civility, entered the hall of the public house, and enquiring if this was not Captain Farrago to whom he had the honour to address himself, delivered him a paper. On the perusal, it was found to be a challenge from Mr. Jacko.

The fact was, that Miss Vapour, in order the more to recommend herself to her suitor, had informed him of the language of the Captain. The young man, though he had no great stomach for the matter, yet according to the custom of these times, could do no less than challenge. The bearer was what is called his second.

The Captain having read the paper, and pausing a while, said, Mr. Second, for that I take to be your stile and character, is it consistent with reason or common sense, to be the aider or abettor of another man's folly; perhaps the prompter? For it is no uncommon thing with persons to inflame the passions of their friends, rather than allay them. This young woman, for I shall not call her lady, from vanity, or ill nature, or both, has become a tale-bearer to her lover, who, I will venture to say, thanks her but little for it; as she has thereby rendered it necessary for him to take this step. You, in the mean time, are not blameless, as it became you to have declined the office, and thereby furnished an excuse to your friend for not complying with the custom. For it would have been a sufficient apology with the lady to have said, although he was disposed to fight, yet he could get no one to be his armour-bearer or assistant. It

could have been put upon the footing, that all had such regard for his life, that no one would countenance him in risking it. You would have saved him by this means, all that uneasiness which he feels at present, lest I should accept his challenge. I am not so unacquainted with human nature, as not to know how disagreeable it must be to think of having a pistol ball lodged in the groin or the left breast, or, to make the best of it, the pan of the knee broke, or the nose cut off, or some wound less than mortal given, disagreeable, especially to a man in the bloom of life, and on the point of marriage with a woman to whose person or fortune he has no exception. I would venture to say, therefore, there will be no great difficulty in appeasing this Orlando Furioso, that has sent me the challenge. Did you know the state of his mind, you would find it to be his wish at this moment, that I would ease his fears, and make some apology. A very slight one would suffice. I dare say, his resentment against Miss Vapour is not slight, and that he would renounce her person and fortune both, to get quit of the duel. But the opinion of the world is against him, and he must fight. Do you think he has any great gratitude to you for your services on this occasion? He had much rather you had, in the freedom of friendship, given him a kick on the posteriors, when he made application to you; and told him, that it did not become him to quarrel about a woman, who had, probably, consulted but her own vanity, in giving him the information. In that case, he would have been more pleased with you a month hence, than he is at present. I do not know that he has an overstock of sense; nevertheless, he cannot be just such a fool, as not to consider, that you, yourself, may have pretensions to this belle, and be disposed to have him out of the way before you. He must be a fool, indeed, if he does not reflect, that you had much rather see us fight than not; from the very same principle that we take delight in seeing a cock-match, or a horse-race. The spectacle is new, and produces a brisk current of thought through the mind; which is a constituent of pleasure, the absence of all movement giving none at all.

What do you suppose I must think of you, Mr. Second; I, who have read books, and thought a little on the subject; have

made up my mind in these matters, and account the squires that bring challenges from knights, as people of but very small desert? Thinking men have condemned the duel, and laws have prohibited it; but these miscreants still keep it up, by being the conductors of the fluid. My indignation, therefore, falls on such, and I have long ago fixed on the mode of treating them. It is this: a stout athletic man calls upon me, with a challenge in his hand, I knock him down, if I can, without saying a word. If the natural arm be not sufficient for this purpose, I avail myself of any stone, wooden, or iron instrument that I cast my eye upon, not just to take away his life, if I can help it; but to hit the line as exactly as possible, between actual homicide, and a very bad wound. For in this case, I should conceive, a battery would be justifiable, or at least excusable, and the fine not great; the bearing a challenge being a breach of the peace, in the first instance. This would be my conduct with a stout athletic man, whom I might think it dangerous to encounter with fair warning, and on equal terms. But in the present case, where—(Here the second began to show signs of fear, raising himself, and inclining backwards, opening his eyes wider, and casting a look towards the door)—where, continued the Captain, I have to do with a person of your slender make, I do not adopt that surprise, or use an artificial weapon; but with these fists, which have been used in early life to agricultural employments, I shall very deliberately impress a blow.

The second rising to his feet began to recede a little. Be under no apprehensions, said the Captain; I shall use no unfair method of biting, gouging, or wounding the private parts. Nay, as you appear to be a young man of a delicate constitution, I shall only choak a little—You will give me leave to take you by the throat in as easy a manner as possible.

In the mean time the second had been withdrawing towards the door, and the Captain with outstretched arms, in a sideway direction, proceeded to intercept him. In an instant, he was seized by the neck, and the exclamation of murder which he made at the first grasp, began to die away in hoarse guttural murmurs of one nearly strangled, and labouring for breath. The Captain meaning that he should be more alarmed than hurt, dismissed him with a salutation of his foot on the posteri-

ors, as a *claude ostium*, as he went out. You may be, said he, a gentleman in the opinion of the world; but you are a low person in mine; and so it shall be done to every one who shall come upon such an errand.

CHAPTER XIII.

HAVING thus dismissed the secondary man, he called in his servant Teague, and accosted him as follows: Teague, said he, you have heretofore discovered an ambition to be employed in some way that would advance your reputation. There is now a case fallen out, to which you are fully competent. It is not a matter that requires the head to contrive, but the hand to execute. The greatest fool is as fit for it as a wise man. It is indeed your greatest blockheads that chiefly undertake it. The knowledge of law, physick, or divinity, is out of the question. Literature and political understanding is useless. Nothing more is necessary than a little resolution of the heart. Yet it is an undertaking which is of much estimation with the rabble, and has a great many on its side to approve and praise it. The females of the world, especially, admire the act, and call it valour. I know you wish to stand well with the ladies. Here is an opportunity of advancing your credit. I have had what is called a challenge sent me this morning. It is from a certain Jacko, who is a suitor to a Miss Vapour, and has taken offence at an expression of mine, respecting him, to this female. I wish you to accept the challenge, and fight him for me.

At this proposition, Teague looked wild, and made apology that he was not much used to boxing. Boxing, said the Captain, you are to fight what is called a duel.—You are to encounter him with pistols, and put a bullet through him if you can. It is true, he will have the chance of putting one through you; but in that consists the honour; for where there is no danger, there is no glory. You will provide yourself a second. There is an hostler here at the public house, that is a brave fellow, and will

answer the purpose. Being furnished with a second, you will provide yourself with a pair of pistols, powder and ball of course. In the mean time your adversary notified of your intentions, will do the like.—Thus equipped, you will advance to the place agreed upon. The ground will be measured out; ten, seven, or five steps; back to back, and coming round to your place, fire. Or taking your ground, stand still and fire; or it may be, advance and fire as you meet, at what distance you think proper. The rules in this respect are not fixed, but as the parties can agree, or the seconds point out. When you come to fire, be sure you keep a steady hand, and take good aim. Remember that the pistol barrel being short, the powder is apt to throw the bullet up. Your sight, therefore, ought to be about the waistband of his breeches, so that you have the whole length of his body, and his head in the bargain, to come and go upon. It is true, he in the mean time, will take the same advantage of you. He may hit you about the groin, or the belly. I have known some shot in the thigh, or the leg. The throat also, and the head are in themselves vulnerable. It is no uncommon thing to have an arm broke, or a splinter struck off the nose, or an eye shot out; but as in that case the ball mostly passes through the brain, and the man being dead at any rate, the loss of sight is not greatly felt.

As the Captain spoke, Teague seemed to feel in himself every wound which was described, the ball hitting him, now in one part, and now in another. At the last words, it seemed to pass through his head, and he was half dead, in imagination. Making a shift to express himself, he gave the Captain to understand, that he could by no means undertake the office. What! said the Captain; you whom nothing would serve, some time ago, but to be a legislator, or philosopher, or preacher, in order to gain fame, will now decline a business for which you are qualified! This requires no knowledge of finances, no reading of natural history, or any study of the fathers. You have nothing more to do than keep a steady hand and a good eye.

In the early practice of this exercise, I mean the combat of the duel, it was customary to exact an oath of the combatants, before they entered the lists, that they had no enchantments, or power of witchcraft, about them.—Whether you should

think it necessary to put him to his *voir dire*, on this point, I shall not say; but I am persuaded, that on your part, you have too much honour, to make use of spells, or undue means, to take away his life or save your own. You will leave all to the chance of fair shooting. One thing you will observe, and which is allowable in this battle; you will take care not to present yourself to him with a full breast, but angularly, and your head turned round over the left shoulder, like a weather-cock. For thus a smaller surface being presented to an adversary, he will be less likely to hit you. You must throw your legs into lines parallel, and keep them one directly behind the other. Thus you will stand like a sail hauled close to the wind. Keep a good countenance, a sharp eye, and a sour look; and if you feel any thing like a cholic, or a palpitation of the heart, make no noise about it. If the ball should take you in the gills, or the gizzard, fall down as decently as you can, and die like a man of honour.

It was of no use to urge the matter; the Irishman was but the more opposed to the proposition, and utterly refused to be *after* fighting in any such manner. The Captain, finding this to be the case, dismissed him to clean his boots and spurs, and rub down his horse in the stable.

On reflection, it seemed advisable to the Captain to write an answer to the card which Colonel or Major Jacko, or whatever his title may have been, had sent him this morning. It was as follows:

SIR,

I have two objections to this duel matter. The one is, lest I should hurt you; and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet thro' any part of your body. I could make no use of you when dead for any culinary purpose, as I would a rabbit or a turkey. I am no cannibal to feed on the flesh of men. Why then shoot down a human creature, of which I could make no use? A buffaloe would be better meat. For though your flesh may be delicate and tender; yet it wants that firmness and consistency which takes and retains salt. At any rate, it would not be fit for long sea voyages. You might make a good barbacue, it is true, being of the nature of a racoon or an opossum; but people are

not in the habit of barbacuing any thing human now. As to your hide, it is not worth taking off, being little better than that of a year old colt.

It would seem to me a strange thing to shoot at a man that would stand still to be shot at; in as much as I have been heretofore used to shoot at things flying, or running, or jumping.—Were you on a tree now, like a squirrel, endeavouring to hide yourself in the branches, or like a racoon, that after much eyeing and spying, I observe at length in the crutch of a tall oak, with boughs and leaves intervening, so that I could just get a sight of his hinder parts, I should think it pleasurable enough to take a shot at you. But as it is, there is no skill or judgment requisite either to discover or take you down.

As to myself, I do not much like to stand in the way of any thing harmful. I am under apprehensions you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, a tree or a barn door, about my dimensions. If you hit that, send me word, and I shall aknowledge that if I had been in the same place you might also have hit me.

J. F.

CHAPTER XIV.

Containing Reflections.

THE Captain was a good man, but unacquainted with the world. His ideas were drawn chiefly from what may be called the old school; the Greek and Roman notions of things. The combat of the duel was to them unknown; though it seems strange that a people who were famous for almost all arts and sciences, should have remained ignorant of its use. I do not conceive how, as a people, they could exist without it: But so it was, they actually were without the knowledge of it. For

we do not find any trace of this custom in the poets or historians of all antiquity.

I do not know at what period, precisely, the custom was introduced, or to whom it was owing; but omitting this disquisition, we content ourselves with observing, that it has produced as great an improvement in manners as the discovery of the load-stone and mariner's compass has in navigation. Not that I mean to descant at full length on the valuable effects of it; but simply to observe, that it is a greater aid to government than the alliance of the church and state itself. If Dr. Warburton had had leisure, I could wish he had written a treatise upon it. Some affect to ridicule it, as carrying to a greater length small differences, than the aggravations may justify. As for instance, a man is angry enough with you to give you a slap in the face; but the custom says, he must shoot you through the head. I think the smaller the aggrevation, the nicer the sense of honour. The heaviest mind will resent a gross affront; but to kill a man where there is no affront at all, shows a great sensibility. It is immaterial whether there is or is not an injury, provided the world thinks there is; for it is the opinion of mankind we are to consult. It is a duty which we owe them, to provide for their amusement. *Non nascimur nobis ipsis;* we are not born for ourselves, but for others. *Decorum pro patria mori;* it is a becoming thing to die for one's country; and shall it not also be accounted honourable to throw ones life away for the entertainment of a few particular neighbours and acquaintances? It is true, the tears that will be shed upon your grave will not make the grass grow; but you will have the consolation, when you leave the world, to have fallen in the bed of honour.

It is certainly a very noble institution, that ofthe duel; and it has been carried to very great perfection in some respects. Nevertheless, I would submit it to the public, whether still farther improvements might not be made in the laws and regulations of it. For instance, could it not be reduced nearer to an equality of chances, by proportioning the caliber, or bore of the pistol; the length of the barrel, also, to the size of the duellist who holds it; or by fixing the ratio of distance in proportion to the bulk of combatants? To explain myself: When I am to fight a man of small size, I ought to have a longer pistol than

my adversary, because my mark is smaller; or I ought to be permitted to come nearer to him. For it is altogether unfair that men of unequal bulk should fire at equal distances, and with equal calibers. The smaller size multiplied by the larger space, or larger pistol, would equal the larger size multiplied by the smaller space or smaller pistol. If this amendment of the duel laws should be approved by men of honour, let it be added to the code.

CHAPTER XV.

NOT long after this, being at a certain place, the Captain was accosted by a stranger in the following manner: Captain, said he, I have heard of a young man in your service who talks Irish. Now, sir, my business is that of an Indian treaty-maker, and am on my way with a party of kings, and half-kings, to the commissioners, to hold a treaty. My king of the Kickapoos, who was a Welch blacksmith, took sick by the way, and is dead: I have heard of this lad of yours, and could wish to have him a while to supply his place. The treaty will not last longer than a couple of weeks; and as the government will probably allow three or four thousand dollars for the treaty, it will be in our power to make it worth your while to spare him for that time.

Your king of the Kickapoos, said the Captain, what does that mean? Said the stranger, it is just this: You have heard of the Indian nations to the westward, that occasionally make war upon the frontier settlements. It has been a policy of government to treat with these, and distribute goods. Commissioners are appointed for that purpose. Now you are not to suppose that it is an easy matter to catch a real chief, and bring him from the woods; or if at some expence one was brought, the goods would go to his use; whereas, it is much more profitable to hire substitutes, and make chiefs of our own. And as some unknown gibberish is necessary, to pass for an Indian language, we generally make use of Welch, or Low Dutch, or

Irish ; or pick up an ingenious fellow here and there, who can imitate a language by sounds of his own in his mouth and throat. But we prefer one who can speak a real tongue, and give more for him. We cannot afford you a great deal at this time for the use of your man ; because it is not a general treaty, where 20,000 or 30,000 dollars are appropriated for the purpose of holding it ; but an occasional, or what we call a running treaty, by way of brightening the chain, and holding fast friendship.—The commissioners will doubtless be glad to see us, and procure from government an allowance for the treaty. For the more treaties, the more use for commissioners. The business must be kept up, and treaties made, if there are none of themselves. My Piankasha, and Choctaw chiefs, are very good fellows ; the one of them a Scotch pedlar that talks the Erse ; the other has been some time in Canada, and has a little broken Indian, God knows what language ; but has been of great service in assisting to teach the rest some Indian customs and manners. I have had the whole of them for a fortnight past under my tuition, teaching them war songs and dances, and to make responses at the treaty. If your man is tractable, I can make him a Kickapoo in about nine days. A breech-clout and leggins that I took off the blacksmith that died, I have ready to put on him. He must have part of his head shaved, and painted, with feathers on his crown ; but the paint will rub off, and the hair grow in a short time, so that he can go about with you again.

It is a very strange affair, said the Captain. Is it possible that such deception can be practised in a new country? It astonishes me that the government does not detect such imposition.

The government, said the Indian treaty-man, is at a great distance. It knows no more of Indians than a cow does of Greek. The legislature hears of wars and rumours of wars, and supports the executive in forming treaties. How is it possible for men who live remote from the scene of action, to have adequate ideas of the nature of Indians, or the transactions that are carried on in their behalf? Do you think the one half of those savages that come to treat, are real representatives of the nation? Many of them are not savages at all ; but weavers

and pedlars, as I have told you, picked up to make kings and chiefs. I speak of those particularly that come trading down to inland towns, or the metropolis. I would not communicate these mysteries of our trade, were it not that I confide in your good sense, and have occasion for your servant.

It is a mystery of iniquity, said the Captain. Do you suppose that I would countenance such a fraud upon the public? I do not know, said the other; it is a very common thing for men to speculate, now-a-days. If you will not, another will.—A hundred dollars might as well be in your pocket as another man's. I will give you that for the use of your servant for a week or two, and say no more about it.

It is an idea new to me entirely, said the Captain, that Indian princes, whom I have seen escorted down as such, were no more than trumpery, disguised, as you mention; that such should be introduced to polite assemblies, and have the honour to salute the fair ladies with a kiss, the greatest beauties thinking themselves honoured by having the salutation of a sovereign. It is so, said the other; I had a red-headed brick-layer once, whom I passed for a Chippewa; and who has dined with clubs, and sat next the president. He was blind of an eye, and was called blind Sam by the traders. I had given it out that he was a great warrior, and had lost his eye by an arrow in a contest with a rival nation. These things are now reduced to a system; and it is so well known to those who are engaged in the traffic, that we think nothing of it.

How the devil, said the Captain, do you get speeches made, and interpret them so as to pass for truth? that is an easy matter, said the other; Indian speeches are nearly all alike. You have only to talk of burying hatchets under large trees, kindling fires, brightening chains; with a demand, at the latter end, of blankets for the posteriors, and rum to get drunk on.

I much doubt, said the Captain, whether treaties that are carried on in earnest are of any great use. Of none at all, said the other; especially as the practice of giving goods prevails; because this is an inducement to a fresh war. This being the case, it can be no harm to make a farce of the whole matter; or rather a profit of it, by such means as I propose to you, and have pursued myself.

After all, said the Captain, I cannot but consider it as a kind of contraband and illicit traffic; and I must be excused from having any hand in it. I shall not betray your secret, but I shall not favour it. It would ill become me, whose object in riding about in this manner is to give just ideas on subjects, to take part in such ill-gotten gain.

The Indian treaty-man, finding it in vain to say more, withdrew.

The Captain, apprehending that he might not yet drop his designs upon the Irishman, but be tampering with him out of doors, should he come across him, sent for Teague. For he well knew that, should the Indian treaty-man get the first word of him, the idea of making him a king would turn his head, and it would be impossible to prevent his going with him.

Teague coming in, said the Captain to him, Teague, I have discovered in you, for some time past, a great spirit of ambition, which is, doubtless, commendable in a young person; and I have checked it only in cases where there was real danger, or apparent mischief. There is now an opportunity of advancing yourself, not so much in the way of honour as profit. But profit brings honour, and is, indeed, the most substantial support of it. There has been a man here with me, that carries on a trade with the Indians, and tells me that red-headed scalps are in great demand with them. If you could spare yours, he would give a good price for it. I do not well know what use they make of this article, but so it is, the traders find their account in it.—Probably they dress it with the hairy side out, and make tobacco pouches for the chiefs, when they meet in council. It saves dying, and besides, the natural red hair of a man may, in their estimation, be superior to any colour they can give by art. The taking off the scalp will not give much pain, it is so dexterously done by them with a crooked knife they have for that purpose. The mode of taking off the scalp is this: You lie down upon your back; a warrior puts his feet upon your shoulders, collects his hair in your left hand, and drawing a circle with the knife in his right, makes the incision, and, with a sudden pull, separates it from the head, giving, in the mean time, what is called the scalp yell. The thing is done in such an instant, that the pain is scarcely felt. He offered me an hundred

dollars, if I would have it taken off for his use; giving me directions, in the mean time, how to stretch it and dry it on a hoop. I told him, No; it was a perquisite of your own, and you might dispose of it as you thought proper. If you choose to dispose of it, I had no objections; but the bargain should be of your own making, and the price such as should please yourself. I have sent for you to give you a hint of this chapman, that you may have a knowledge of his wish to possess the property, and ask accordingly. It is probable you may bring him up to a half Johannes more by holding out a little. But I do not think it would be advisable to lose the bargain. An hundred dollars for a little hairy flesh is a great deal. You will trot a a long time before you make that with me. He will be with you probably to propose the purchase. You will know him when you see him: He is a tall looking man, with leggins on, and has several Indians with him going to a treaty. He talked to me something of making you a king of the Kickapoos, after the scalp is off; but I would not count on that so much; because words are but wind, and promises are easily broken. I would advise you to make sure of the money in the first place and take chance for the rest.——

I have seen among the prints of Hogarth, some such expression of countenance as that of Teague at this instant; who, as soon as he could speak, but with a double brogue on his tongue, began to intimate his disinclination to the traffic. The hair of his scalp, itself, in the mean time had risen in opposition to it. Dear master, vid you trow me into ridicule, and de blessed shalvation of my life, and all dat I have in de vorld, to be trown like a dog to de savages, and have my flesh torn off my head to give to dese vild bastes to make a napsack to carry deir parates and tings in, for an hundred dollars or delike? It shall never be said that de hair of de O'Regans made mackeseens for a vild Indian to trat upon. I would sooner trow my own head, hair and all in de fire, dan give it to dese paple to smoke wid out of deir long pipes.

If this be your determination, said the Captain, it will behoove you to keep yourself somewhat close; and while we remain at this public house, avoid any conversation with the chapman or his agents, should they come to tamper with you. For it is not

improbable, while they are keeping you in talk, proposing to make you a Kickapoo chief and the like, they may snatch the scalp off your head, and you not be the wiser for it.

Teague thought the caution good, and resolving to abide by it, retired to the kitchen. The maid at this time, happening to want a log of wood, requested Teague to cut it for her. Taking the axe accordingly, and going out, he was busy chopping with his head down; while, in the mean time, the Indian treaty-man had returned with one in Indian dress, who was the chief of the Killinoos, or at least passed for such; and whom he brought as having some recruiting talents, and might prevail with Teague to elope and join the company. I presume, said the Indian treaty-man, you are the waiter of the Captain who lodges here at present. Teague hearing a man speak, and lifting up his head, saw the leggins on the one, and the indian dress on the other; and with a kind of involuntary effort threw the axe directly from him at the Killinoo. It missed him but about an inch and fell behind. Teague, in the mean time, raising a shout of desperation, was fixed on the spot, and his locomotive faculties suspended; so that he could neither retreat nor advance; but stood still, like one enchained or enchanted for the moment. The king of the Killinoos, in the mean time, drew his tomahawk, and prepared for battle.

The Captain, who was reading at a front window, hearing the shout, looked about and saw what was going on at the wood-pile. Stop villain, said he to the king of the Killinoos, you are not to take that scalp yet, however much you may value it. He will not take an hundred dollars for it, nor 500, though you make him king of the Kickapoos, or any thing else. It is no trifling matter to have the ears slit in tatters, and the nose run through with a bodkin, and a goose-quill stuck across; so that you may go about your business—you will get no king of the Kickapoos here. Under cover of this address of the Captain, Teague had retired to the kitchen, and ensconced himself behind the rampart of the maid. The Indian treaty-man, and the Killinoo chief, finding the measure hopeless, withdrew, and turned their attention, it is to be supposed, to some other quarter to find a king of the Kickapoos.

CHAPTER XVI.

Containing Observations.

THE Captain was certainly to be commended in declining to countenance the imposition of making Teague a Kickapoo chief. Had he been disposed to adventure in a contraband trade of this kind, he might have undertaken it as a principal, and not as furnishing an assistant only. He could have passed Teague for a chief, and himself for an interpreter. He might pretend to have conducted this prince from a very distant nation, and that he had been several moons in travelling, and wanted, the Lord knows how much goods for his people, that otherwise would come to war. By this means, the Captain would have taken the whole emolument of the treaty, and not have been put off with a small share of the profit which another made by it.

I should like to have seen Teague in an Indian dress, come to treat with the commissioners. It would be necessary for him only to talk Irish, which he might pass for the Shawanese, or other language. The Captain could have interpreted in the usual words on these occasions.

The policy of treating with the Indians is very good; because it takes off a great deal of loose merchandise, that might otherwise lie upon our hands, and cuts away superfluities from finances of the government; at the same time, as every fresh treaty lays the foundation of a new war, it will serve to check the too rapid growth of the settlements. The extremities of a government, like the arm or ancle of an individual, are the parts at which blood is to be let.

Struck with the good effects of treating with the savages, and that our wise men who conduct affairs, pursue the policy, I have been led to wonder, that the agricultural societies, have not proposed treaties with the wolves and bears, that they might not clandestinely invade our sheep and pig folds. This might be done by sending messages to the several ursine and vulpine nations, and calling them to a council-fire, to which four or five hundred waggon loads of beef should be sent, and

distributed. If it should be said, that this would restrain them no longer from their prey than while they continued to be satiated, the same might be said of the Potowatamies, or other Indian nations; and yet we see that those at the head of our affairs think it prudent to negotiate with them.

A bear and wolf treaty might seem an odd thing at first, but we should soon come to be accustomed to it. I should be sorry abuses should prevail, by treaty-making men passing rough water dogs for bears, or mastiffs for wolves, upon our secretaries at war, or subordinate commissioners; which might be done as in the case of the savages. where it is pretended that some tribes had not been at the general treaty, and a chief is sent to represent them and to get goods.

If our traders go amongst the wolves in consequence of a treaty, I could wish they could check themselves in the introduction of spirituous liquors. A drunk wolf, or bear, would be a dangerous animal. It may be thought that a bear or wolf chief would not get drunk, as it would be setting a bad example to their people; but I have seen Indian Kings lying on the earth drunk, and exposing their nakedness, like Noah to Shem, Ham, and Japheth; and if Indians, that are a sort of human creatures, act thus, what might we not expect from a poor brute wolf or bear?

If treaties with the wolves and bears should be found to succeed, it might not be amiss to institute them also with the foxes. This is a sagacious animal, and destructive to ducks and other fowls. It would be a great matter to settle a treaty with them, which might be done at the expense of nine or ten thousand dollars laid out in goods.

CHAPTER XVII.

MEANING to remain some time in a certain town to which he came, the Captain had his horse put out to pasture, and took private lodgings. The first day at dinner, he was struck with

the appearance of a young man who sat at table, but could not be said to dine with them; for except a little water and a bit of bread, he ate or drank nothing; and though sometimes addressed, he made no answer. There was a settled melancholy in his countenance, and he often sighed deeply. He had been in this house six weeks, and had behaved uniformly in the same manner. In the evening he would walk by himself till midnight. Whence he came, or what was his object, no one knew. He had bespoke a back room, and wished to have one where there was but little light; also, that a little water, and a bit of bread might be sent when he should require it. The landlady not choosing to have a person in the house who was unwilling to be seen, declined the circumstance of sending in provisions to his room; but thought it proper he should come to table; he did so; but entered into no conversation, though much pains was taken to engage him. He had paid his boarding regularly, and did not seem to be in want of money. This was the account given by the family, when the young man retired from dinner.

The Captain's curiosity was much excited; for being a philanthropic man, he found himself interested in the history of this person. Taking an opportunity that very evening, when the young man was walking in the back porch, he joined him, and with the bluntness of a plain man, accosted him. Sir, said he, it is from no motive of vain curiosity, that I thus address you. It is from a disposition to know and alleviate your griefs. For it is evident to me that something hangs heavy on your mind. I am a man, as you see, advanced in life, and have had some experience. It is possible it may be in my power to say or do something that may serve you; at least it is my disposition to soothe your melancholy. If it should be an unfortunate murder, the guilt of which lies upon your mind, you will find no accuser in me; I shall preserve a secret obtained in this manner. Probably it may have been a duel, and with such alleviating circumstances, that though the law would take hold of it, humanity will excuse.

The young man finding the charge of murder, or suspicion of it, ready to be fixed upon him, spoke. Said he, I am no murderer, but a murdered man myself. I am in love with a young woman of the most celestial beauty, but of a cruel heart.

The beauty may be more in your brain, than in her face, said the Captain; for, as the poet says,

"The Lunatic, the Lover, and the Poet,
"Are of imagination all compact;
"One sees more devils than vast hell can hold;
"That is the madman: The other, all as frantic,
"Sees Helen's beauty in a brow of Egypt."

I am not unacquainted with the nature of this passion; and have seen a gypsey myself, in my time, that has had dominion over me. Perhaps I may have been carried to as much extravagance as other people; and therefore am a proper person to advise against it. A principal source of my extravagance, was an opinion that the jade who had hold of my affections at the time, would pity me when she heard of the pain which her beauty gave me; that she would be afraid I would hang myself for her sake; that she would come to soothe and caress me, in order to prevent it. Far from it. My uneasiness was the proof of her power to wound; and the more distress I felt, the greater credit to her beauty. She would not have lost a sigh which she caused me for any consideration. My lamentations were as agreeable to her, as the groans of the damned are to the devil And so it must be with every woman; because self-love induces it. Hanging is the last thing they would be at. If they could get the lover brought to this, they are then at the height of fame. It falls but to the lot of one here and there to have a man drown himself for her; and when it does happen, it makes such a noise that all covet it.

I would venture to say, that this female whom you fast and pray about so much, would be very unwilling to breathe the soul into you, were it once out. Instead of fasting, she is eating; and while you sigh in the night, she snores.

You have an idea, perhaps, that you may bend her by your perseverance. That is a mistake. A man that once comes to this state of sighing, and dying, has but little chance; because he has surrendered himself; and there is nothing more to be won. Were there any possibility of succeeding, it would be by first conquering yourself; dismissing all idea of her partiality

for you; for it is owing to this secret vanity, and self-flattery, that you still pursue. Absolute despair is the first step towards the cure of love. It is either drowning or curing, with you at present. As you have not drowned yourself, you are in a fair way to be cured.

I know very well how you missed the matter with this hussy. You appear to be a young man of great sensibility of feeling; and I presume made your addresses with great refinement of thought and manners. You talked to her of flames and darts, and flowers and roses; read poetry in the mean time, and thought a great deal of Phillis, and Amaryllis; and entertained her with names and incidents in romances, and sung and recited soft love songs of Amanda, and Phebe, and Colin; whereas your way was to have talked careless nonsense, and sung such songs as Paddy Kelly, and Tristram Shandy-O; and told her stories of girls that had ran off with pedlars, or gone a campaigning with the soldiers. These ideas are light and frolicksome, and co-natural to springing love Hence it is that men of but loose and irregular education succeed better with the fair than scholars that are learned in the classics.

But to bring the matter to a point, the true way is to get another mistress; and profit by your experience with the first. No more of sighing and dying in the case; but singing, and laughing, and jumping like a young fox. Hint a little with respect to certain matters that are between the sexes; but let it be done in so delicate a manner, that, though she understands you, she is not obliged to do it. What I mean, is to make her think you would rather debauch her than marry her. Bring her to this suspicion, and I warrant you, her whole study will be to entrap you into matrimony. For it is natural for the human mind, when it observes a great security and confidence in another, to imagine there must be some ground for it. It will argue a consciousness, on your part, of having a good or better in your power. It will impress her with the same idea; and imagination governs the world.

When the mind is bent upon any object, it is relieved by the conversation of those who understand it; and as it were, dissolved with them in the same ideas. The young man was pleas-

ed with the conversation of the Captain, and seemed cheered; agreed to join the family, and be sociable. By degrees he became so; and what by the conversation of the Captain, sometimes explaining and sometimes ridiculing the passion of love; and the young ladies of the family, in the mean time, rallying him on his weakness, he came a little to his senses, (for love is a phrenzy,) and began to behave like a common man. For it having come out now, that love was the cause of his distress and singularity of conduct, some pitied him, and others rallied it with good humour and philanthropy. It had, however, become the general topic in the family, and was carried down to the kitchen among the servants.

Teague hearing of it, took it into his head that he must be in love too; and counterfeiting a demure look, and absence of mind, and walking by himself, and living on spare diet, as he had heard the young man that was in love did, he wished to have it understood that his mind was under the dominion of the same passion. This being observed, was represented to the Captain; who being at a loss to know what was the matter, called Teague, and began to interrogate him. The bog-trotter, with some seeming reluctance, acknowledged that it was love. —You in love, said the Captain, you great bear; with whom are you in love? Dat dear cratur, said the Irishman, dat has de black hair, and de fair face, and her name is Mrs. Sally, in de house dere. She is as fair as de wool or de snow, and gives me de cholic, and de heart-burn, every time dat I look at her fair eyes; God save her soul from damnation, but I love her as I do de very food dat I ate, or de clothes dat I ware upon my back.

It appeared to be Miss Sally, a very pretty girl, the eldest daughter of the landlady; who, by the bye, I mean the landlady, was a widow, and had two daughters and a niece with her; the handsomest of whom was this Miss Sally, with whom Teague had become enamoured. For simple and ignorant nature will fasten on beauty, as well as the most instructed in the principles of taste.

The Captain having been a good deal troubled, heretofore, with the pretensions of this valet, in wishing to be a member of

the legislature, a philosopher, a preacher, and now a lover, thought he had now a good opportunity of repressing his presumption for the future. There was a young man, a brother in the family, who had been some time in the service, as a lieutenant, and had leave of absence at this time, on a visit to his mother and sisters.—The Captain well knew, that being in the pride and heat of youth, he would consider Teague's advances to his sister as an insult upon the family, and chastise him accordingly. With this view, counterfeiting every possible disposition to serve the bog-trotter, the Captain recommended to him to make a confident of the brother, and endeavour to gain his interest with the sister.

Accordingly, one morning when the officer was in his chamber, Teague made his approach; and composing his woe-begone countenance as well as he could, and explaining the cause of it, solicited his interest with the lady.

There was a whip in the corner of the room, with which the lieutenant had been riding; seizing this hastily, he made an attack upon the person of the lover, in a manner far beyond what was decent or moderate. The valet retreating with considerable outcries, made complaint to the Captain; who gave him to understand, that as this outrage was committed by his intended brother-in-law, it must be considered in the nature of a family quarrel, and he could not interfere.

The advances of Teague became the subject of conversation in the family, and of much mirth and laughter. The young man who had been in the state of melancholy before described, and had been cheered a little, was now in a great degree cured by the imitation of the valet.—For ridicule is more a cure for love than reason. It is better to make the patient laugh than think.

Having now a disposition to pursue his travels, the Captain sent for his horse and set out.

CHAPTER XVIII.

Containing Observations.

THE observations which we make when the narration of the fact is ended, are something like the sentiments delivered in the

chorus in the ancient plays, a kind of moral on what was said; or like the moral as it is called to a fable. With this view, therefore, we shall endeavour to say something.

The young man that we have seen so deeply in love, was of a handsome personal appearance, and of an eye and physiognomy that indicated sensibility and understanding; and yet it is probable that the female of whom he was so much enamoured, may have been both homely, and destitute of good mental qualities. Whence could a repulse in this case happen? From a thousand causes. We will specify some of them. The very circumstance of his being beyond her first hopes, may have put him beyond her last wishes. A female wooed by a man her superior, may be led to think she has still a chance of better; and that there must be diamonds in her hair, or some hidden advantage on her part, of which she was herself ignorant; otherwise such advances would not be made to her; or she may apprehend some defect on the part of the lover, of which he is conscious; otherwise, he would not stoop beneath his natural expectations.

It is possible the Amanda may not have been of the same class and quality with himself. This would of itself account for the repulse. Should the eagle come from the firmament, and make his advances to the pheasant, he would find himself unsuccessful; for the brown bird would prefer a lover of her own species; or should the rein-deer, which is a most beautiful creature, woo a frog, the croaking animal would recede into the marsh, and solace itself with a paramour of its own choosing.—When, therefore, unexperienced young persons place their affections on an object, and do not find a suitable return, they ought to save their pride, and make the inference, that they had descended from their element, and fastened on an animal unworthy of their notice.

These observations, in addition to those made by the Captain to the young man, may be of use to unfortunate lovers; and if so, it will be a recompense for the trouble we have given ourselves in making them.

CHAPTER XIX.

IT was about an hour before sunset, that the Captain fell in company with one who had the Cincinnati eagle at his breast, and riding on together, put up at an inn.

The landlady and the servants, having never seen the badge before, were a good deal struck with the effigy of the eagle, and the ribbon at which it was pendant.—Interrogating Teague, who had come in company, and whom they took to be a common servant to both, or at least acquainted with the affairs of either, what was the meaning of that bird, or what bird it was, that the gentleman had at his breast?—Teague knew as little about it as they did; but unwilling to be thought ignorant, took upon him to inform them. It is, said he, a goose; and de meaning is, dat de shentleman would ate a goose, if your anours would get one roasted dis evening, for his anour to ate wid de Captain, who is my master; for we have ate nothing all day long, and a roasted goose, wid a shoulder of mutton, a pace of poark, and bafe, and cabbage, and de like, would be a very good slake for a fasting stomach. So, God save your soul, dear honey, and make haste, and get a goose knocked down and put to de fire, to keep their anours from starving, and to go to bed in a good humour, when they have drank a cup of ale or a mug of cider after de goose; and, bless your soul, dear honey, let it be a good large fat goose, dat dere may be a rib or a wing left, dat a poor sarvant may have something to ate, at de same time. De shentleman was very right to hold out a token, like de sign of a tavern-kaper, wid a goose, or a pigeon, or a turkey, dat paple may know what he wants, and not be after de trouble of asking whether he would choose roast bafe and parates, or poark and parsnips, may it plase your anour.

The landlady was a good deal distressed, having no goose about the house. But sending out to her neighbours, she made shift to collect a couple of ducks, which Teague acknowledged would be a very good substitute. Supper being ordered, these were served up, with an apology from the landlady, that she had not been able to procure a goose; which she hoped the gentleman

with the ribbon would excuse, as she was informed that a roasted goose was so much to his taste. A roasted goose to my taste! said the officer; what reason have you to think that a roasted goose is so much my choice? Surely, madam, you cannot mean wit, or to insinuate that I myself am a goose? For one animal preys not upon another; the maxim is, dog will not eat dog. I cannot therefore be a goose if I eat one.

Here the landlady explained her meaning, giving the information she had received from the servant. The Captain was greatly irritated, and would have called him in and chastised him instantly, had not the officer interfered; declaring that though it was an eagle, not a goose, that he wore at his breast, yet he was not dissatisfied at the mistake, in as much as it had brought a couple of good ducks to the table, a fowl of which he was particularly fond.

This incident, in itself laughable, led the officer to relate the trouble he had had with a clergyman who had made a worse mistake than this, taking the eagle for a graven image, contrary to the injunction of the decalogue, which prohibits the making any such representation for the purpose of worship, as he alleged this to be. In answer to the clergyman, he had alleged the improbability that he who had been in the service so many years, at a distance from church, or church worship, except when a deistical chaplain came in the way, should think so much of religion, as to have any worship at all; much less to have become superstitious, and to wear an image at his bosom. The truth was, that he worshipped any god, true or false, very little; at least said few or no prayers, on such occasions; and was very far from being an idolator, and paying adoration to a gold or silver image; that this was nothing more than a hieroglyphic, being the effigies of the bald eagle, which is a native of America, and designates the cause for which her soldiery had fought; in the same manner as the eagle was the standard of the Roman legion; or the lion and the unicorn are the arms of England, or the thistle that of Scotland--That the emblem of the American bald eagle had, on these principles, been chosen by the Cincinnati for their badge; of which society he was a mem-

ber, and wore this device, not venerating it as the image of any bird or beast whatsoever.'

The clergyman admitted that, in strictness, this symbol might not be a graven image, as the term would intend engraving on wood or metal, with the point of an instrument; and under this mental reservation, the wearer might save himself in saying that it was not a graven image: but it was at least a molten one, which comes within the meaning of the prohibition; being the representation of a fowl, and doubtless for the purpose of idolatry. For what else could be the use or meaning of it?. It was not a common broche, used as a ligament to the shirt or coat; and it was unworthy of a man to suppose it could be worn merely for ornament; boys and petit-maitres delighting in these things, nut no one else. It could not be any sort of time-piece, worn for the purpose of ascertaining distance. In fact, it was the portrait of a bird, the signal of some heathen deity; as the cock was sacred to Esculapius, the owl to Minerva, the peacock to Juno, and the dove to Venus. The eagle was sacred to Jupiter; and it was most probable, that it was in honour of this false god, that the image was worn.

It answered no end to reason with the ecclesiastic; for he grew but the more enraged, and insisted that it was an idol; showing from some texts of scripture, that in the last times idolators were to spring up; and that this society, which the Cincinnati instituted, might be the Gog and Magog spoken of in the Apocalypse.

Said the Captain, it was natural enough for the clergyman to make this deduction; as in maintaining the cause of truth against Pagans, he is led to dwell much on the subject of idolatry. But for my part, the principal objection that lies with me, against your institution, is that which lies against all partial institutions, whatsoever; they cut men from the common mass, and alienate their affections from the whole, concentring their attachments to a particular point and interest. A circumstance of this kind is unfavourable to general philantropy, giving a temporary and artificial credit to those who are of the body, amongst themselves; so that while some lend character, others borrow; and the individuals do not stand on the natural basis of their own merit. On this principle, I do not much approve

of clubs and societies, unless in the case of some humane or charitable institution; or for the purpose of carrying on some beneficial work or improvement. I do not know that in your convening annually together, you have any object in view of this nature. I have not heard of any bridges you have built, or canals dug, or locks made for the purpose of facilitating navigation. I don't see of what use your institution is, unless it be, that your pronouncing an oration now and then, may be favourable to eloquence. But of this, I much doubt, as such abstract discourses usually degenerate into common-place. The great object of an oration is, to persuade the judgment, or affect the passions. In this case, the judgment is already persuaded, affections already gained. Having therefore, no object, what exertion can the mind make?—Be the cause what it may, certain it is that such compositions are seldom or ever found to be models of eloquence; more especially where the subject is of an extensive nature, as the revolution of America, and the struggles of its heroes. For here so wide a canvass is spread, that it is difficult to fill it up; and to take a particular part would seem to be a dereliction of the rest; for which dereliction no special reason could be given. You could not embrace all the characters who have risen or have fallen, or catch at particular names of the illustrious. Confining yourself, therefore, to general observations, you make no particular impression, and your orations become frigid to the hearers.

I have felt the truth of all this, said the Cincinnati gentleman, and the difficulty of composing an oration to satisfy my own wishes. For being appointed by the society to pronounce one at our next meeting, to which I am now on my way, I have been trying my hand at it, and find it as you say, very difficult; but have attributed this, not to the nature of the composition; but to the inferiority of my powers.

Not so, said the Captain; for in the hands of the greatest masters, this kind of composition labours. We do not find that even the oration of Isocrates, on the Lacedemonian war, which he was ten years in composing, has obtained such celebrity among the ancients as such great labour would bespeak. I have read the panegyric of Trajan, by Pliny, and find it but a cold

composition. Plato's oration in honour of those who had fallen in the battles of Marathon and Platea, is the best of this kind that antiquity can produce, and doubtless has great excellence in the simplicity of the expression. The touches are delicate and fine, and I do not know but we may place it among the most beautiful productions. It amuses with magic wildness of fancy, at the same time, restrained and guided by an exquisite judgment. But it is rather a poem than an harangue. For though the composition is in prose, yet it breathes the soul of a bard, and is inchanting by the flow of the words, and the elevation of the images. In modern times, the best thing we have of this nature, is the panegyric of Cromwell, supposed to be written by the great Milton, but not delivered. The ingenuity discovered in the mode of praising him, deserves every possible commendation. But the greater part of addresses that I have seen to great men now-a-days, or orations on public occasions, are turgid, or jejune, and little worth our notice.

After this, said the Cincinnati gentleman, I shall hesitate to show you the essay I have made towards a composition of this nature, as you appear to be so good a judge in this respect, and to know the deficiencies that may appear in any effort of this kind.

Nay, rather, said the Captain, you ought to be the more confident in so doing; for knowing the difficulty of the work, I shall be the more ready to excuse what comes short of perfection.

I shall then take the liberty, said the Cincinnati gentleman, to read you a few paragraphs. I shall be happy to hear them, said the Captain. The Cincinnati gentleman read as follows:

Compatriots—I wish to say those things that never have been said, and that never will be said again. Because, in this case, there will be the characteristics of novelty and singularity; the two great constituents of pleasure, in all intellectual entertainments. But what can I say new? Has not the whole world resounded with the justness of the cause in which we have been engaged? with the greatness of the attempt to withstand the power of Britain? And have not we, ourselves felt, seen, and known the great variety and changes of good or bad fortune?

—What will it contribute to our immediate enjoyment to go over such scenes, unless the particular achievements of each officer can be enumerated, which decency forbids, and which, indeed, cannot be done in the limits of one harangue? Leaving, therefore, ourselves, and these scenes, wholly out of the question, let us speak a little of those whom we left behind. But why need we speak; for all time will speak of them. The bards that shall live, will draw hence their choicest allusions. Consider them, indeed, as more happy than you, because they ascended from among the group of their companions, who were at that time instant witnesses of their achievements. The warriors who fall in battle, are the most glorious subjects of panegyric. Hector and Achilles form the most splendid part of the song of Homer, and especially, because their bodies were interred in the presence of the two armies. Oh what a noble object! an army mourning a brave officer, and tears drawn even from the foe, struck with the sublime of his personal prowess and excellent knowledge of the military art. Much unlike, and far above those who languish with sickness on a bed in calm life, where relations standing round, wish the departure of the shade, and grasp at the property which he leaves behind. But the fame of a soldier none but himself can enjoy, there can be no heir or devisee of his property. It is his own, and it mounts with him. His blood only remains to bless the earth, from which flowers and roses spring, and clothe the woods and groves with enchantment and delight. For here the song of poesy is awakened, and at morn, and noon, and at still eve, their voices are heard who rehearse where the brave fell, and where they sleep. Sublime spirits! whether you inhabit the Pagan elysium or the Christian heaven, you are happy, and listen to those immortal lyres which are strung to the deeds of heroes.—

So much for the exordium of the oration; it was all he had yet written. The evening passed away in hilarity; and the conversation turned again on the Cincinnati order; but particularly what may be called the arms of the institution, viz. Britannia represented as a fine woman, with her bosom bare, affrighted, and Cincinnatus, an accoutred knight, attacking her thus unarmed, as St. George did the dragon; the eagle, the

bird of Jove, in the mean time, grasping the lightning in his claws; an image that would seem unnatural: Whereas the eagle might be represented in the clouds near Jove, where the lightning might be left to work its forked course, without the handing of the eagle; and in the other figure, Cincinnatus might raise his lance against the lion that supports the crown, not against the goddess of the island.

From these strictures which the Captain, without pretending to be a connoiseur, made, the transition was easy to a criticism on the motto of the badge, viz: *Omnia reliquit, servare, rempublicam.* The infinitive is here used instead of the gerund, with the preposition, *ad servandam;* as if it was intended to express his motion, or change of place, and not the object. But in fact, the motto does not at all express that in which the merit of Cincinnatus consisted. It was not in his leaving every thing to accept the commission of the Roman Senate; but in resigning his commission, and the work done, going to his plough again. His praise would have been expressed better by the phrase of *Victor ad aratrum redit.* In fact, it cannot apply well to our army; most of our officers not having much to leave when they accepted their commissions; but discovered a Cincinnati-like disposition, in returning after war to the employments of civil life. It is true, there would have been less tinsel, and more bullion, in the patriotism of retiring without a badge, as Cincinnatus did; but it is a thing that can do little harm, and it is pleasing to indulge a whim.

It may doubtless be said, that there were officers who left the plough, and fought and returned to it, as well as those who are within the limitations of the institution, and entitled to a badge; that troops who had served a short enlistment, and militia persons, at least those who fought a little, were not wholly destitute of some claim to the badge of merit. Even those who lost property might be said to suffer, and advance pretensions to the reward of honour. Not that all of them should claim gold medals, or even silver; but some brass, some copper, pewter, a bit of tin, or pot-metal, just as the specific value of their services might entitle them. Perhaps while some wore it at the breast, others might be enjoined to wear it at the breeches poc-

ket; and thus, as well by the point from which appendant, as by the bob itself, designate the proportion of their honour.

After this, some things were said on the subject of introducing honorary members; against which the Captain declared himself: That every thing ought to be preserved *sui generis*; as nature makes no honorary animals; but all are of the species, or take not the name; a bear is a real bear, a sheep is a sheep; and there is no commixture of name, where there is a difference of nature. But it did not appear to be of any great consequence, one way or the other; for the order would never come to any great head, as there was no opposition given which is necessary to keep alive attachment to what is arbitrary and founded not in utility but caprice. For as the fire dies without air, so whim without contradiction.

The officer was a man of liberality and good sense, and acknowledged the truth of this. But the evening being now far spent, candles were called for, and they went to bed.

POSTSCRIPT.

THE preceding pages were written several years ago; during which time the Captain has continued his travels; and having been favoured with his journal, I have occasionally made extracts, and put them in the form of a continued history. Whether I shall publish any more, will depend on the reception of this.

I had first begun this work in verse, and have a volume by me, about two parts in three as large as Butler's Hudibras; from which composition, I have extracted this; thinking it might be more acceptable in prose. When I visit this city next, I may produce that in verse, and let the people take their choice.

It is a happiness to a man to be able to amuse himself with writing. For it is not every one that can play upon the violin, or the flute; and the fingers must be employed some way. I may be blamed in not choosing some subject worthier of my studies, and requiring a profound research. It might profit the world more; but it would amuse myself less. *Omnis labor im-*

probus ; and toil is grievous. However, I have not been wholly inattentive to severer studies. I have several law tracts by me: for which I mean, in due time, to solicit a subscription. *Nonum prematur annum*, in every work of moment, ought to be observed.

There are some light things which I may in the mean time throw out; a comparison of Thucydides with Livy; thoughts on the Egyptian hieroglyphics, and on the Carthagenian commerce; a comparison of the French and English eloquence; a supplement to Buffon, containing a description of several genera of animals, not taken notice of by him; hints for the improvement of the microscope; on the use of the Masoretic points; on the recent origin of the earth; on the criminal code of the Siamese, &c.

If the world will excuse these, I will give them my word for it, they shall be troubled little more; for except the examining my law tracts, I shall drop my pen, finding it, as I advance in life, more advisable to apply myself to making money. What things have been written, and are now lying by me, may occasionally see the light.

It is a good deal owing to my solitary residence in the western country, at a distance from books and literary conversation, that I have been led to write at all. It was necessary to fill up the interstices of business. If I should remain in that country, the same circumstance may lead me to write still. If I should remove to this city, or the seat of the federal government, I shall avoid the tedium by other means.

I wish the present book to sell for at least as much as will defray the expense of printing; for I have no inclination to lose by it. If I had a little time to stay in town, I could give it some celebrity by extracts, and remarks upon it; publishing for and against. For it is of no consequence how a book becomes famous, provided that it is famous.

The truth is, as I have said, I value this book for little but the stile. This I have formed on the model of Xenophon, and Swift's Tale of a Tub, and Gulliver's Travels. It is simple, natural, various, and forcible. I hope to see it made a school book; a kind of classic of the English language.

In looking over it, I find in the whole work but one word I

would alter; it is near the beginning; where I say *figure* on the stage,* instead of appear, or make a figure on the stage. I carefully avoided the word *unfounded* instead of groundless, a word in vogue, among members of Congress especially. The word *commit*, is good, but being lately introduced, and too much hackneyed, I have not used it.

Language being the vestment of thought, it comes within the rules of other dress; so that as slovenliness, on the one hand, or foppery, on the other, is to be avoided in our attire; so also in our speech, and writing. Simplicity in the one and the other, is the greatest beauty.

We do not know at what time the Greek language began to be written as it was by Hesiod or Homer. But we find it to have continued with little or no change, from that time to the latest writers among the Byzantine historians, a period of more than three thousand years. The Roman language is considered as improving from the time of Ennius to the Augustine age. The language of the orators, poets, and historians of that time is the standard. It was not so much in the use of particular words, as an affectation in the thought, that Seneca is censured as corrupting the language of the Romans. But Tacitus, after him, writes in a pure stile; and I have found but one conceit in expression, in his whole history. Meaning to give the geography of a country of a certain tribe of the Germans; they are, says he, separated from the Sequani by mount Jura, from the —— by the lake ——, from the —— by the river ——, and from the Atabani by *mutual fear*. I do not find so much fault with the stile of Pliny, as the heaviness of his thoughts and expressions. However, the Latin stile of writing retained its propriety and other excellencies tolerably well, till the monks got possession of it, and brought it down to a jargon that is now exploded; and we recur to the pure originals of Horace, Virgil, Cicero, and Sallust.

The French language is corrupting fast; and not in the use of words, but in the affectation of surprise, in the structure of the sentence, or the turn of the expression. Mirabeau was free from this; but not the Abbe Raynal. To give an example:

* It is altered in this edition.

meaning to say, which he might have done in a simple manner, that about the time the English cast their eyes upon Goa, as a place where, &c. stating the advantages of such a port; he begins by telling you, that the English had occasion for such a port, which, &c. enumerating the advantages; and after this, with surprise comes upon you, and tells you, they wanted Goa En'n, says he; that is, in fine they wanted Goa.

The English language is undoubtedly written better in America than in England, especially since the time of that literary dunce, Samuel Johnson, who was totally destitute of taste for the *vrai naturelle* or simplicity of nature.

The language of the Scots writers is chaste, but the structure of the sentence of the academic Dr. Robertson, offends in this particular; his uniformity of period striking the ear with the same pulse, as the couplets of our rhyme in Dryden and Pope. Hume is superior to him in this respect, writing as naturally as a man speaks; his stile rising and falling with the subject, as the movements of the mind themselves.

I am quite out of patience with this Postscript. I have written it hastily, the Printer informing me that he had a few pages of the last sheet to fill, which must be left a blank unless I had something more; but as I am in a hurry about some small matters, and have no disposition to write, I believe I shall conclude, and let him leave the remainder blank, or put in a paragraph of his own if he chooses it.

BOOK II.

CHAPTER I.

Containing Preliminary Observations.

I AM very happy in the composition of this work; for though but of a trifling nature as to sentiment; yet, in what I do write, no one can attribute to me the least tincture of satire, or ridicule of individuals or public bodies. This is what I very much dislike in others, and would be far from indulging in myself. I acknowledge, that in my earlier years, and in the course of my academical studies, I had contracted some taste, and even habit, this way; owing to my reading the dialogues of Lucien, in the original Greek. Had I read them in a translation, they might have made less impression. But by means of a difficult language, studying them slowly, the turn of thought became more deeply impressed upon my mind. Moreover, afterwards, when I came to have some acquaintance with the modern wits, such as Cervantes, Le Sage, and especially Swift, I found myself still more inclined to an ironical, and ludicrous way of thinking and writing. But finding the bad effects of this, in many respects, leading me into broils with individuals, and rendering me obnoxious to public bodies, I saw the indiscretion, and bad policy of such indulgence; and have for several years past, carefully avoided every thing of this kind. It is indeed acting but a poor part in life, to make a business of laughing at the follies of others. It is injurious to one's self; for there is a great deal more to be gained by soothing and praising what men do, than by finding fault with them. It may be said of satire, what was said of anger by some philosopher. It never pays the service it requires. It is your scratching, rump-tickling people that get into place and power. I never knew any good come of wit and humour yet. They are talents which keep the owner down. For this reason, I have taken care to repress all propensity to this vice; and I believe I can say it with truth, that since I have

come to the years of a man's understanding, I have carefully avoided every thing of this nature. Had it not been for this prudence, I should not have been in a fair way, as I am now, to be a member of congress, or a judge on the bench, or governor of a commonwealth, or secretary of state, or any thing that I may have in view. Had I remained an admirer of Rabelais, or Sterne, or other biting, jeering writes, that I at first met with, I might at this day have been considered as a wit only, without the least advancement in state affairs. But I would sooner see your Juniuses, and your Peter Pindars, libelling kings and ministers, at hell, than sacrifice my interest to my passion, or my vanity, by strokes of wit, which is but another name for ill-nature

In this treatise, which is simply a relation of the adventures of an individual, I have nothing to do with strictures upon particular persons, or the affairs of men in general; and so have no temptation to the folly I have just mentioned. The reader, if any body ever reads it, will find nothing here but philanthropic and benevolent ideas.

Indeed, as it has been known that I was engaged in writing something, persons who either took, or pretended to take, some interest in my affairs, have urged me very much to depart a little from my usual way, and make use of a little irony, by way of seasoning to the composition; for, in this case, it would be received better, and procure more readers; mankind being naturally delighted with ridicule—But the truth was, I could see nothing to be ironical about; owing, perhaps, to my not being in the habit of looking for the ridiculous, and so having lost the talent of discovering it. But my resolution that I had taken would have fully preserved me from such a lapse, however numerous the objects of ridicule might be, that presented themselves. This will serve as an apology to those who have solicited me on this head, and relieve me from such solicitations for the future.

CHAPTER II.

RISING early next morning, the Captain proceeded with his man Teague, on his journey, and having breakfasted at an inn, where nothing material happened, we shall pass it over, and come as far down in the day as 11 o'clock; though, by the bye, it might have been more correct to have said up in the day, because the sun rises until twelve o'clock, and then descends: but waiving this nicety, we shall go on to relate what actually took place. A man was seen before them, driving, leisurely, a horse with two kegs upon his back. The Captain took him for what is called a pack-horse man, that was carrying salt or sugar to some place of market. A man of a philosophic turn of mind never hesitates to enter into conversation with any character; because human nature is the field whence he gathers thoughts and expressions. The Captain therefore accosting this man, said, is it salt or molasses you have in your kegs, countryman? You are going home from some warehouse, I suppose, where you have been dealing; or going to set up a small shop of your own, and vend goods. No, said the man, with a Scotch-Irish pronunciation, there is an election this day a little way before us, and I am setting up for the legislature, and have these two kegs of whiskey to give a dram to the voters. The Captain was thrown into a reverie of thought, and began to reflect with himself on the nature of a republican government, where canvassing by such means as this, can work so great an evil as to elevate the most unqualified persons to the highest stations. But, in the mean time, roused a little from his thought, he had presence of mind to recollect the danger in which he was about to be involved afresh with his man Teague; whom, now looking round he saw to be about forty yards behind him. It would have been advisable to have diverted him from the road, and taken a circuitous route, to avoid the election ground. But as the devil, or some worse being, would have it, it was a lane in which they were, with a fence on each side; so that he could not divert without leaping like a fox-hunter, or one of your light-horse men, to which the sober nag on which he rode was not competent. Besides if Teague did not leap after him, he would

be left exposed in the lane to the populace, who might solicit him to be their representative. To turn directly back would appear indecorous, and unless he could urge Teague on before him, which was not customary, and to which he might not all at once submit, his station would of course be in the rear, where he might be picked up as a straggler, and sent to some public body.

In this quandary of thought, looking up, he saw the breakers just a head; that is, the people met for the purpose of electing, and that it was now impossible to avoid them. Depending, therefore, on his own address to make the best of circumstances, he suffered himself to be carried along towards them, keeping in the mean time, an eye upon Teague, who was the cause of his concern.

Meeting accidentally with a Scotch gentleman on the ground, whom he knew, he communicated to him the delicacy of his situation, and the apprehensions he had on the part of Teague. Said the Scotch gentleman, Ye need na gie yoursel any trouble on that head man; for I sal warrant the man wi the twa kegs will carry the election; there is na resisting guid liquor; it has an unco effec on the judgment in the choice of a representative. The man that has a distillery or twa in our country, canna want suffrages. He has his votaries about him like ane o' the Heathen Gods, and because the fluid exhilirates the brain, they might think he maun be a deity that makes it; and they fa' down, especially whan they have drank ower muckle, and worship him, just as at the shrine of Apollo or Bacchus, among the ancients.

The candidate that opposed the man of the two kegs, was a person of gravity and years, and said to be of good sense and experience. The judgment of the people was in his favour, but their appetite leaned against him.

There is a story of one Manlius, a Roman, who had saved the capitol from the Gauls, by putting his breast to the ramparts, and throwing them down as they ascended. When this man afterwards, elated with the honours paid him, forgot the duties of a citizen, wishing to subvert the republic, by usurping power; the people, jealous of liberty, were incensed; and

being convicted of the crime, he was dragged to punishment. It was not the way at that time, to hang, as you would a dog; or behead, as you would a wild beast; but to throw from a high rock, which they called the Tarpeian .The capitol was just in view, and while they were dragging him along to the place, he would stretch his hand towards it; as much as to say, There, O Romans, I saved you: The populace at this would stop a while, irresolute whether to desist or drag him on. While they recollected his offence, they marched a step; but when they cast their eye on the capitol, they stood still; and not until some principal men directed the route out of the view of the capitol, could he be brought to justice.

So it was with the multitude convened on this occasion, between the man with the two kegs and the gravelooking person. When they looked on the one, they felt an inclination to promote him. But when again, on the other hand, they saw two kegs which they knew to be replenished with a very cheering liquor, they seemed to be inclined in favour of the other.

But appetite prevailed, and they gave their votes in favour of the man with the two kegs.

Teague in the mean time, thinking he had another chance of being a great man, had been busy, but to no purpose; for the people gave their votes to the man of the two kegs. The Captain thought himself fortunate to be thus relieved, and proceeded on his journey.

The perplexity of the Captain, in the late transaction on account of his servant, may serve to put those in mind who travel with a waiter, not to go much about at the election seasons, but avoid them as you would the equinoxes. It might not be amiss, if for this reason the times of electing members for the several bodies were put down in the almanac, that a man might be safe in his excursions, and not have an understrapper picked up when he could not well spare him.

I mean this as no burlesque on the present generation; for mankind in all ages have had the same propensity to magnify what was small, and elevate the low. We do not find that the Egyptians, though there were lions in the kingdom of Libya, not far distant, ever made a god of one of them. They rather chose

the cow kind, the stork, and the crocodile, or the musk-rat, or mire-snipe, or other inferior animal, for an object of deification. The Romans, and the Greeks also, often worshipped small matters. Indeed we do not find amongst any nation that the elephant, or rhinoceros, or elk, or unicorn, have been made tutelar divinities. As,

> Cannons shoot the higher pitches,
> The lower you put down their breeches.—

The smaller the objects we take up, and make great, the act is greater; for it requires an equal art in the formation of the glass to magnify, as to diminish, and if the object is not of itself small, there is no magnifying. Caligula is celebrated for making his horse a senator. It would have been nothing to have made a Roman Knight one; but to endow a mere quadruped with the qualities of a legislator, bespeaks great strength of parts and judgment.

CHAPTER III.

IT was about three o'clock in the afternoon that the Captain came to an inn, where unhorsing and unsadling, Teague took the steed, and the master went to sleep on a sofa in the passage. Unless it is in a very deep sleep, the mind is in some degree awake, and has what are called dreams. These are frequently composed of a recollection of late events. Sometimes the mind recovers incidents long since past, and makes comments, but most usually, out of mere indolence, takes up with what is next at hand. It happened so on this occasion; for the Captain thought himself still in conversation with the Scotchman on the subject of the late election. It seemed to him that he said, Mr. M'Donald, for that was the name of the Scotch gentleman—You do not seem to have a high opinion of our republican form of government, when the most contemptible can obtain the people's suffrages.

The Scotchman seemed to answer in his own dialect, saying Ye are much mistaken man, if ye draw that conclusion. I

think there is a worse chance for merit to come forth where appointments are in the hand of one, than when with many; for it is much easier to scratch the rump of one, than to tickle the hurdies o' a thousand. Ye see our executive dinna do much better in their appointments to judicial and ministerial offices, than the rabble folk themselves to the legislative. It all comes to the same thing in every government; the wind blaws, and the feathers and the fern get uppermost.

At this instant he was awakened by a bustle out of doors.—The fact was; a disagreement had taken place between Teague and the hostler at the inn, about their skill respectively in rubbing down and currying horses. Teague had made use of a single grab of hay, which he held with both hands, and impressed the horse, rubbing him from side to side, and up and down with all his might. The other with a wisp in each hand, rubbed; the right hand passing to the left, while the left hand passed to the right, in a traverse or diagonal direction. The hostler valued himself on having been groom, as he pretended, to a nobleman in England and therefore must be supposed to understand the true art of currying. Teague maintained his opinion, and way of working with a good deal of obstinacy, until at last it came to blows. The first stroke was given by Teague, who hit the hostler on the left haunch with his foot, when he was stooping down to show Teague how to rub the fetlock. The hostler recovering, and seizing Teague by the breast, pushed him back with a retrograde motion, until he was brought up by a cheek of the stable door. Resting against this, Teague made a sally, and impelled his antagonist several yards back, who finding at length behind him the support of a standing trough which the carriers used for a manger to feed their horses, recovered his position, and elanced Teague some distance from the place of projection. But Teague still keeping hold of the collar of his adversary, had brought him along with him, and both were now on the ground struggling for victory. But, Teague turning on his belly, and drawing up his knees, was making an effort to raise himself to his feet. The other in the mean time, partly by the same means, and partly by retaining hold of the Irishman, was in the atitude of rising with him. They were now both up, locked fast in the grasp of each other, their heads

inclining in conjunction, but their feet apart, like muskets stacked after a review, or like the arch of a bridge. The head of each supported by the abutment of the feet. Few blows were given, and therefore not much damage done. But the persons present calling out fair play, and making a bustle in the porch of the inn, had awakened the Captain, and brought him to the door, who, seeing what was going on, took upon him to command the peace; and the people supposing him to be a magistrate, assisted to part the combatants; when the Captain ordering both of them before him, made enquiry into the cause of the dispute. Teague gave his account of the matter; adding, that if he had had a shalellah, he would have been after making him know dat de paple in dis country, could curry a horse, or a cow or a shape, as well as any Englishman in de world, though he have been hastler to a great lord, or de king himself, at his own stable where he has his harse.

Teague, said the Captain, this may be true; but it was unbecoming a philosopher, to attempt to establish this by blows. Force proves nothing but the quantum of the force. Reason is the only argument that belongs to man. You have been the aggressor, and therefore in the power of the law But as to you, Mr. Hostler, you have given provocation; I have had this lad with me several years, and I say that he curries and rubs down a horse well. It is no uncommon thing for men of your country, to undervalue other nations. You naturally associate your own attainments with the bulk and populousness of large cities: but can the looking at a large building, or a tall spire, add an inch to your stature? Because Fox is eloquent, is every one that hears him so too? Is not human ingenuity the same here as on the other side the water? Our generals have fought as well, in the late war, as any Clinton or Cornwall's that you have. Our politicans have wrote, and our prtriots have spoke, as well as your Burkes, or your Sheridans, or any other: and yet when you come here, there is no bearing the airs of superiority you take upon yourselves. I wonder if the wasps that are in your London garrets, consider themselves better than the wasps that are in these woods? I should suppose it must be so; such is the contemptible vanity of an island, which, taken in

its whole extent, would be little more than a urinal to one of our Patagonians in South America.

This the Captain said to mortify the hostler; though by the bye, there is a good deal of truth in the observation, that the people of an old country undervalue the new; and when they think of themselves, conjoin the adventitious circumstances of all that exists where they have lived. I have found a prejudice of this nature even with the wisest men What wonder, therefore, that a poor illiterate hostler should be subject to it? But if he did undervalue an American born, yet he ought to have considered that Teague, though not born in Britain, was born near it, and therefore might considerably approach the same skill in any handy-craft work.

In natural history, we do not value animals on account of the place from whence they are taken; but on account of what they are themselves; and in things that are made by hands, not by the manufacturer, but by the quality. We prefer the trout of the rivulet to the mullet of the river; and we judge of the pudding, not by the maker, but the eating. There is a proverb that establishes this; for proverbs are the deductions of experience, and to which we assent as soon as expressed; containing inthem an obvious truth, which the simplest understand.

It is not for the sake of any moral, that I have related this scuffle that took place between the Irishman and the hostler; but for the sake of showing in what manner incidents are to be related; that is, with great simplicity of style, and minuteness of description. That part of Livy which contains the combat of the Horatii, and Curatii, is frequently given to the students at a college to translate, that by this means they may be taught to imitate the like delicacy in the choice of words, and particularly of the recital. The above may answer the same purpose. It is true, there is not the like incidents in this combat, as in that described by Livy; nevertheless, the same art is herein discovered, as the sound critic will observe. I know it will be thought by any one who reads it, that he could use the very same words, and give the same livelliness of picture, were he to attempt it. Should he try it, he will find himself disappointed. *Sudet multum, frustraque laboret, ausus idem.*

It may be thought, that though styl is my object, yet I might now and then bring in a thought to entertain the reader, and introduce some subject of moment, rather than the fisty-cuffs of two raggamuffins. I would just ask this question: Is not the talent of the artist shown as much in painting a fly, as a waggon wheel? If this were intended as a book of morals, or physiology, and not as a mere belle lettre composition, there might be something said; as the case is, critics must be silent.

CHAPTER IV.

I shall pass over the circumstances of the Captain's dining, and Teague, reconciled with the hostler, taking his mess in the kitchen; and go on to what befel afterwards, when, having saddled the horse, they set out on their further peregrination.

Towards evening, when the shadow of the trees began to be long, the Captain bidding Teague trot along side, addressed him in the following words: Teague, said he, it is true I am none of your knight-errants, who used to ride about the world relieving fair damsels, and killing giants. and lying out in woods and forests, without a house or tent cloth over their heads, to protect them from the night air. Nevertheless, as in some respects my equipment, and sallying forth, resembles a knight-errant and you a squire, would it be amiss, just for a frolic, to lie out a night or two, that it might be said that we have done the like? There is no great danger of wolves or bears, for while there are sheep or pigs to be got at, they will shun human flesh. It will make a good chapter in our journal, to describe you lying at the foot of an oak, and me, with my head upon my saddle, under another; the horse, in the mean time, feeding at a small distance.

Teague thought it would be an easier matter to write down the chapter in the journal, than lie under the trees to beget it.

It is true, said the Captain, navigators and travellers make many a fiction; and those who have been in battle have killed many that were killed by others, or have not been killed at all. But it would ill become a limb of Chivalry to deviate from the truth. It will be about twelve hour's service lying on our backs and looking up to the stars, hearing the howling of wolves, and observing the great bear in the heavens, the means by which the Chaldeans, the first astronomers, laid the foundation of the science.

Fait, and I tink, said Teague, it would be better to be in a good house, wid a shoulder of mutton to ate, before we go to slape, than to have our own shoulders torn by the bears, or bruised by lying under great oaks. Of what use is dis astranomy? Did any of dese astranomers ever shoot down a bear in de firmament, to get a joint of mate for a sick person; and what good comes of lying in de woods, to be ate up by de snakes; but fevers, and agues, and sore throats, to get a long cough and die in a ditch like a dead horse, and be nothing tho't of, but to be trown into ridicule like a block-head dat has no sense. It is better to go to a house, and get a bed to slape in, and warm shates about us, dan be lying in de dew like a frag, croaking de next day like one of dase, and get no good by it.

The Captain had made the proposition merely to amuse himself with Teague, and so did not insist upon it.

Riding one or two miles, the sun was setting, and a house appeared n view a little off the road A lane led up to it, with a meadow on one side, and a pasture field on the other. On this last, there were cattle of cows and sheep grazing. The house in front was a frame building, respectable in appearance, from the height and dimensions; but ancient. There was a considerable extent of clear ground around it, and an orchard hard by, with at least five hundred apple trees.

Having lodged chiefly at inns since his first setting out, the Captain had the curiosity to diversify his travels, by lodging at a private house this evening. Accordingly, riding up to the door, and calling out halloa, which is the note of interrogation which is used when a man wishes the master or mistress of a family, or some one of the servants to come forth, to know

what he wants,—it happened that the mistress herself came to the door, and seeing a good looking man, in a green old age, sitting on horse back, with his servant ready to take care of his steed, should he think proper to dismount, she made a low courtsey, as much as to say, Sir, I should be happy to know in what manner I can serve you.

Madam, said the Captain, to tell you the truth, the night is drawing on, and I have been reflecting with myself, whether it were better to lodge in the woods or take a house. All things considered, I have thought it most advisable to take a house; and the only question that now remains is, Whether I can get one?

The lady smiling with much complacency, and inclining her head forward, and her middle back, replied, I should be happy, sir, if this small mansion could afford you an accommodation worthy of your suite. Madam, said the Captain, I shall be happy if the guest can be worthy of the accommodation. Alight, sir, said the lady, we shall be happy to receive you.

Having alighted, he was introduced to a very decent apartment, where the lady, seating herself in a large cushion chair, and pulling out her box, took a pinch of snuff, and laid the box upon the cushion. She was a good looking woman, being about fifty-seven years of age, with grey hairs, but a green fillet on her left eye-brow, as it seems the eye on that side was subject to a defluction of rheum, which made it expedient to cover it. It could not be said that her teeth were bad, because she had none. If she wanted the rose on her cheek, she had it on her nose, so that it all came to the same thing. Nothing could be said against her chin, but it used her mouth ill in getting above it. She could not be said to be very tall, but what she wanted in height she made up in breadth; so that multiplying one dimension with the other, she might be considered as a sizable woman.

After conversing a little while, the lady withdrew, to give directions in the kitchen what to provide for supper: The Captain, in the mean time, taking up a pipe which he saw on the mantle-piece, amused himself with a whiff.

The old lady in the mean time was in the kitchen, and the first thing she observed was Teague, reclining in an angle of the chimney fast asleep. Presuming that he had been inattentive to his master's horse, which had been sent to the stable, she desired a servant to give him a jog and wake. Teague awaking, saw the old lady and addressed her: Dear madam, what a great happiness it is for poor sharvants to have gentle folks about them; God bless your anour's lady: you are just for all de world like my cousin Shala Shagney, de handsomest woman in all Ireland, and was married to Shan Crossan, who had a great estate, and a flock of shape into the bargain She used to say to me when I was aslape, Teague, are you awake; and when I was awake, Teague, are you aslape my near honey?

There is something in an Irishman which has an admirable effect upon the fair; whether it is owing to that love-creating lustiness of person and freshness of complexion which they usually possess; or the delicacy and quantum of the flattery of which they are not niggardly: nor need they be so, no persons having a greater stock to come and go upon. So it was, that the language of the bog trotter had gained the good will of this same Hecuba, and she ordered him a tankard of metheglin, to make himself merry with the servants.

Returning to the parlour she continued her conversation with the Captain; but her mind running upon Teague, she could not avoid introducing his name, with a view to learn some particulars of his history. This is a civil young man, said she, that came with you, and of a conversation above ordinary persons. The Captain being an observer of the passions of the mind, as they express themselves in the eye and aspect, saw that Teague had made some impression on the affections of this goodly old maiden gentlewoman: Nor was he displeased with it; for his first alarm was, that she would have fastened on himself; but her passion taking this course would be less troublesome. Framing his answers therefore to her questions, with a view to favour what she had so fortunately commenced, he gave her to understand that, though in the disguise of a servant, Teague was no inconsiderable personage; that he had been a member

of Congress one or two years; though, by the bye, this was stretching the matter a little, as he had only had it in his power to be one. But if it is allowable to strain a point at all, it is in the recommendation of one who stands well enough already; for not being taken on the recommendation, there is no deception; and it is but civility to make one more pleased with their choice, than they already are.

The Captain said nothing of his having preached, or being about to preach; for the idea of sermons and catechisms, impressing the mind with religious awe, is unfavourable to love. As to his being a member of the philosophical society, it could be neither here nor there with a lady, and therefore he was silent with respect to this also.

Supper being brought in, they sat down; but little conversation passed; the mind of the enamorata being more in the kitchen than in the parlour. After supper, the Captain sitting sometime, and seeming drowsy, was asked by his hostess, if he chose to go to bed: Answering in the affirmative, a servant waited with a candle; and bidding her good night, he was lighted to his chamber.

No sooner had he withdrawn, but the old lady sent her compliments to Teague, to take a seat in the parlour; where sitting down to a roasted duck, just brought in, a few slices of gammon on a plate, a piece of veal, and a couple of roasted potatoes, he was desired to partake: the old lady casting amorous looks at him, in the mean time. I say looks, for though she had but one eye to look with, yet looking often, she might be said to cast looks. It was a new thing to the Irishman to be at a table with a servant at his back; and he began now to think that fortune meant to do him justice: and with an ease and self possession, which some would call effrontery, he did the honours of the table; helping himself, and talking as fast as consisted with his disposition to satisfy his appetite. May it please your ladyship, said he, I am a poor sharvant now, but I have seen de time, when I ate at as good a table as de Captain my master, though he rides upon a horse, and I trot on foot. My uncle by de mother's side, Shan O'Gan, had a deer park, and kept race-horses, to go to de fair, and de city of Cork; and my father's brother,

Phelim O'Regan, was a justice of pace, and hung paple for staleing shape. I might have been a member of parliament, if I had staid at home and went to school; but sending a challenge, and fighting wid my own dear cousin, Denis O'Connelly, I had to fly de kingdom, and brought nothing wid me but my brogues, and ten guineas in my purse; and am now nothing but a poor sharvant, unless your ladyship would take pity upon me, and marry me; for I am wary of this way of tratting after a crazy Captain, dat has no sense to curry his own harse; and I have to fight duels for him, and keep him from being knocked down like a brute baste; for dis very day, when he had a quarrel wid a hastler, and was trown upon his back, I lifted him up, and said, Dear honey, are you dead? took de hastler by de troat, and choaked him, and he could not spake, but said, Dear shentlemen, spare my life! so dat if your ladyship will take me to yourself, I will stay wid you, and take care of de harses, and cows, and de shape, and plant parates, and slape wid you, and ask not a farthing, but your own sweet self into de bargain! for you are de beauty of de world! and fasting or slaping, I could take you to my arms, dear crature, and be happy wid you.

The lady was by this time entirely won, and gave him to understand, that in the morning, after consulting a friend or two, the marriage might be celebrated.

I give only a sketch of the courtship that took place, for a great deal was said: and it was near midnight before the lovers could prevail upon themselves to part: when Teague was lighted to his bed, and had as good as that in which the Captain slept, which was a new thing to him, being accustomed to pig in with hostlers and servants, at the places where they lodged.

The Captain was up early in the morning, and astonished not to find Teague stirring, but enquiring of the servants where Teague slept, he was shown up a pair of stairs, which he ascended, thinking he had one or two more to ascend before he reached the garret. But what was his astonishment when he was shown into a room on the second floor, where he found Teague snoring on a feather bed with curtains! Waking him, Teague, said he, this goes beyond all your former impudence:

to crawl up out of the kitchen, and get into a feather bed.—— Please your anour, said Teague, to ring a bell, and call up a sharvant, to bring boots and slippers, for I am to be married dis marning.

The Captain was thunder-struck; and comprehending the whole of what had taken place, saw his *faux pas* in recommending him to the hostess; and now it only remained, to cure the blunder he had made, if it was at all curable.

We are short sighted mortals; and while we stop one leak, the water rushes in at another. The very means that we use to save ourselves from one evil, leads us to a worse. The Captain had need on this occasion of all his address. Composing himself, he dissembled, and spoke as follows:

Teague, said he, will you that are a young man, and have great prospects before you, consign yourself to the arms of an old woman? Her breath will kill you in the course of a fortnight. The fact is, she is a witch, and enchantress; she made the same proposition to me last night, of marrying me, but I declined it. The world is full of these sort of cattle. There was one Shagnesa Circe, in old times, that used to gather all she could in her net, and transform them into hogs. Ulysses was the only one that had the sense to keep clear of her music, and avoid her. Did you see that drove of hogs before the door, when we rode up last evening?—They are nothing more than stragglers which she has trasformed into swine. I did not sleep a wink last night, thinking of the danger to which you were exposed, and indeed I expected nothing less, than a barrow, fattened up for a feast a day or two hence. Did you think such an old haridan as this can have any natural concupiscence for a man; or if she has it is for a few days only, until she can make him fit for slaughter. Then by throwing a little water on him, or by the bare blowing of her breath, she makes a beef cow, or hog-meat of him, and he finds the knife at his throat, and scalding water taking off his bristles, and his guts out, and is into the pickling tub before he knows what he is about. Do you think, Teague, that I have read books for nothing? Have you not seen me in my study, morning and night, looking over Greek and Hebrew letters, like partridge-tracks? All this to find out what

was going up and down the world. Many a history of witches and conjurers, I have read, and know them when I see them, just as I would my own sheep, when I am at home: Better indeed, for unless my sheep are marked, I could not know them; but marked or not marked, I know witches; and If I am not mistaken, this is the greatest witch that ever run. She was all night in my room, in the shape of a cat. It is God's mercy, that she had not changed herself into an alligator, and eat you up before the morning. When I came into the room I expected to find nothing else but bones, and particles of hair, the remnant of her repast; but it seems she has thought you not fat enough, and has given you a day or two to run, to improve your flesh and take the salt better. [redacted] I have had several of my acquaintances treated in this manner, falling in with old women whom they took for fortunes; but were in reality witches, and had dealings with the devil.

Teague by this time was out of bed, and had dressed himself in his overalls and short coat, and was ready for a march. Indeed he wished to escape as soon as possible; and descending the stairs, going to the stable, and saddling the horse, they both set out without taking their leave. It was in this manner Eneas quitted Dido, and got a ship-board, before she was awake; and the only difference was, that Teague had left no little Iulus in the hall, to put her in mind of the father.

Travelling along, the Captain could not but observe to Teague the injudicious choice he was about to make, even had the woman not been a necromancer.—For the man who surrenders himself to the arms of a superannuated female, for the sake of fortune, acts a part not less unworthy and disgraceful, than the prostitute who does the same for half a crown. While a man has the use of his limbs and arms, he ought to be above such mercenary motives; and true happiness can be found only in congruity, and what is natural.

Teague seemed still to have some hankering after the ducks, and the feather bed, but as they proceeded, the recollection became more faint, for distance and time, is the cure ofall passions.

CHAPTER V.

PROCEEDING four or five miles, they breakfasted; and afterwards, going on a mile or two further, they came to a church where a number of people were convened, to hear the decision of an ecclesiastical consistory, met there on an affair which came before them. It was this; Two men appeared, the one of a grave aspect, with a black coat; the other without the same clerical [illegible] but with papers in his pocket, which announced his success to preach and officiate as a clergyman. The man with the black coat, averred, that [illegible] over together, in a vessel from Ireland, they had been messmates; and while he was asleep one night, being drowsy after prayers, the other had stolen his credentials from his pocket. The man in possession of the papers, averred they were his own, and that the other had taken his coat, and by advantage of the cloth, thought to pass for what he was not.

The consistory found it difficult, without the aid of inspiration, to decide; and that faculty having now ceased, there were no other means, that they could discover, to bring the truth to light.

The Captain being informed of this perplexity, could not avoid stepping up, and addressing them as follows: Gentlemen, said he, there is a text in your own scripture, which I think might enable you to decide: It is this, "*by their fruits ye shall know them.*" Let the two men preach; and the best sermon take the purse; or laying aside the figure, let him that expounds the scripture best, be adjudged the clergyman.

The proposition seemed reasonable, and was adopted; the competitors being desired to withdraw a little, and con over their notes, that they might be ready to deliver a discourse respectively.

The Captain, observing the countenance of him in possession of the papers, was sensible, from his paleness and dejection of aspect, that he was the impostor. Going out therefore shortly after, and falling in with him as he walked in a melancholy mood, at a little distance from the church, he said to him, I perceive how it is, that the other is the preacher; nevertheless I would wish to assist you, and as I have been the means of bringing you into this predicament, I should be disposed to bring you out.—Let me know how the case really stands.

The other candidly acknowledged, that having been a yarn merchant in Ireland, his capital had failed, and he had thought proper to embark for this country; and coming over with this clergyman, he had purloined his papers, and would have taken his coat, had it not been too little for him; a thing which never struck the ecclesiastical tribunal. But the matter being now reduced to an actual experiment of talents, he was at a loss; for he had never preached a sermon in his life. It was true, he had heard sermons and lectures in abundance; and had he been suffered to go on and to preach at his leisure amongst the country people first, he might have done well enough; but to make his first essay in the presence of a learned body of the clergy, would hazard a detection; but now he saw his oversight in not having taken the notes of the other, at the same time he took the vouchers of his mission.

The Captain encouraged him by observing, that there were few bodies, ecclesiastical or civil, in which there were more than one or two men of sense; that the majority of this consistory might be as easily imposed upon as the lay people; that a good deal would depend on the text that he took: some were easily preached upon, others more difficult. An historical passage about Nimrod, or Nebuchadnezzar, or Sihon, king of the Amorites, or Ogg, king of Bashan; out of Genesis, or Deuteronomy, or the book of judges, or kings, would do very well; but that he should avoid carefully the book of Job, the Psalms of David, and the Proverbs of Solomon; these requiring a considerable theological knowledge, or at least moral discussion

and reflection. Keep a good heart, said he, and attempt the matter. The issue may be better than you apprehend.

With this, taking him a little further to the one side where his horse was tied, he took out a bottle from his saddle-bags, with a little whiskey in it, which Teague had put there, and gave him a dram. This had a good effect, and raised his spirits, and he seemed now ready to enter the lists with his antagonist.

The other, in the mean time, had gone in, and was ready when called upon to hold forth. The man with the papers returning with the Captain not far behind, took his seat. The board signified that one or other might ascend the pulpit. The credential man, wishing to gain time to think farther what he was about to say, but affecting politeness, waived precedence to the other, and desired him to preach first. Accordingly, stepping up, he took his text and began.

THE SERMON.

PROV. viii. 33. *Hear instruction and be wise, and refuse it not.*

INSISTING on these words, I shall enquire—1. Whence it is that men are averse to instruction.—2. The misfortune of this disposition. *Lastly*, Conclude with inferences from the subject

1. *Whence it is that men are averse to instruction.* The first principle is *indolence*. The mind loves ease, and does not wish to be at the trouble of thinking. It is hard to collect ideas, and still harder to compose them; it is like rowing a boat: whereas acting without thought, it is like sailing before the wind, and the tide in our favour.

The second principle is *pride*. It wounds the self-love of men to suppose that they need instruction. We resent more the being called fools than knaves. No man will own himself weak and uninformed. In fact, he has not humility to think

he is; or, if he should be conscious of a want of knowledge, he is unwilling that others should have the same opinion; and he will not submit to be instructed, as that would imply that he is not already so.

The third principle is *passion*. When we are disposed to satisfy the desires of the constitution, or the affections of the mind, which are unlawful, we do not wish to hear dissuasions from the indulgence. The lecture comes to torment before the time, when the consequence must afflict.

Under the *second* head, we shall show *the misfortune of this disposition*. It is what, in early life, begins to fix the difference, of persons. The hearer of instruction, even with more moderate parts, becomes the more sensible boy. The hearer of instruction has a better chance for life and mature years. Into how many dangers do young persons run—leaping, climbing running, playing truant, and neglecting books? Into what affrays, too, evil passions prompt them, when they begin to feel the sinew strong, and the manly nerve braced? They valu corporeal strength, which they have in common with the horse, or the ox, and neglect the cultivation of the mind, which is the glory of our nature. What is a man without information?—In form only above a beast. What is a man negligent of moral duty? Worse than a beast; because he is destitute of that by which he might be governed, and of which his nature is capable; and without which, he is more dangerous in proportion as he is more ingenious.

I shall conclude with *inferences* from the subject.

It may be seen hence, with what attention we ought to hear, and with what observation, see. The five senses are the avenues of knowledge; but the reflection of the mind on ideas presented, is the source of wisdom. Understanding is better than riches; for understanding leads to competency, and to know how to use it. Laying aside, therefore, all indolence, pride, and passion, let us hear instruction, and be wise, and refuse it not.

This, reverend brethren, is a short sermon. It is one in miniature; like the model of a mechanical invention, which is complete in its parts, and from whence may be seen the pow-

ers of the inventor. I did not intend to take up your time with a long discourse; because, *ex pede Herculem;* you may know what I can do by this essay.

The fact is, I am regularly educated, and licensed; but this, my competitor, is no more than a yarn merchant; who, failing in his trade, has adventured to this country: And coming over in the vessel with me, took the opportunity one night, when I was asleep, and picked my fob of these papers, which he now shows.

Thus having spoke, he descended.

The other, in the mean time, had been at his wits-end what to do. The technical difficulty of taking a text, and dividing it under several heads, and splitting each head into branches, and pursuing each with such strictness, that the thoughts should be ranged under each which belonged to it, as exactly as you would the coarser yarn with the coarser, and the finer with the finer; or put balls with balls, and hanks with hanks. At last he had determined to take no text at all; as it was much better to take none, than to take one and not stick to it. Accordingly, he resolved to preach up and down the scripture, wherever he could get a word of seasonable doctrine. Mounting the pulpit, therefore, he began as follows:

SERMON.

THE first man that we read of was Adam, and first woman, Eve; she was tempted by the serpent, and eat the forbidden fruit. After this, she conceived and bare a son, and called his name Cain; and Cain was a tiller of the ground, and Abel a keeper of sheep; for she conceived and bare a second son, and called his name Abel. And Cain slew Abel. There were several generations unto the flood, when Noah built an ark, and saved himself and family. After the flood, Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph and his brethren. Potipher's wife, in Egypt, took a fancy for Joseph, and cast him in a ward; and Potipher was a captain of Pharaoh's guards; and Joseph interpreted Pharaoh's dream of the

lean cattle; and there were twelve year's famine in the land; and Moses passed for the son of Pharaoh's daughter, and married Jethro's daughter in the land of Midian, and brought the Israelites out of the land of Egypt; and Joshua, the son of Nun, and Caleb the son of Jephunneh; and the walls of Jerico fell down at the sounding of Ram's horns; and Sampson slew a thousand with the jaw bone of an ass; and Delilah, the harlot; and Gideon, and Barak, and Jephthah, and Abinoam the Giliaditish; and Samuel, and Saul, and the prophets; and Jonathan, and David; and Solomon built him a house; and silver was as plenty as the street stones in Jerusalem; Rehoboam and Jehosophat, and the kings of Israel and Judah; and Daniel was cast into the lion's den; and Shadrach, Meshach, and Abednego; and Isaiah and Jeremiah; and Zachariah and Zerubabel; Matthew, Mark, Luke and John, and the Apostles; Mary Magdalene, out of whom were cast seven devils; and the father of Zebedee's children; and Pontius Pilate, and the high priest; and Annanias and Sapphira, and the seven trumpets in the Revelation, and the dragon and the woman. Amen. I add no more.

The lay people present were most pleased with the last discourse, and some of the younger of the clergy: But the more aged gave the preference to the first. Thus it seemed difficult to decide.

The Captain rising up, spoke: Gentlemen, said he, the men seem both to have considerable gifts, and I see no harm in letting them both preach. There is work enough for them in this new country; the first appears to me to be the more qualified for the city, as a very methodical preacher: but the last is most practical; and each may answer a valuable purpose in their proper place.

The decision seemed judicious, and it was agreed that they should both preach. The man who had been tue yarn merchant, thanked their reverences, and gave out that he should preach there that day week, God willing.

The clergy were so much pleased with the Captain, that they gave him an invitation to go home with them to an elder's

house just by; but recollecting the trouble he had with Teague on another occasion, and the danger of being drawn into a like predicament, should he fall into conversation with the clergyman, and take it into his head to preach, he declined the invitation, and proceeded on his journey.

CHAPTER VI.

THE ensuing day, the Captain arrived in a certain city, and put up at the sign of the Indian Queen. Taking a day or two to refresh himself, and get a new pair of breeches made, and his coat mended, which was a little worn at the elbows, he went to look about the city. The fourth day, when he had proposed to set out to perambulate this modern Babylon, and called for Teague to bring him his boots, there was no Teague there. The hostler being called, with whom he used to sleep, informed, that he had disappeared the day before. The Captain was alarmed: and from the recollection of former incidents, began to enquire if there were any elections going on at that time. As it so happened, there was one that very day. Thinking it probable the bog-trotter, having still a hankering after an appointment, might offer himself on that occasion, he set out to the place where the people were convened, to see if he could discover Teague amongst the candidates. He could see nothing of him; and though he made enquiry, he could hear no account. But the circumstance of the election drawing his attention for some time he forgot Teague.

The candidates were all remarkably pot-bellied; and waddled in their gait. The Captain enquiring what were the pretensions of these men to be elected; he was told, that they had all stock in the funds, and lived in brick buildings; and some of them entertained fifty people at a time, and eat and drank abundantly; and, living an easy life, and pampering their appetites, they had swollen to this size.

It is a strange thing said the Captain, that in the country, in my route, they would elect no one but a weaver, or a whiskey-distiller; and here none but fat swabs, that guzzle wine, and smoke segars. It was not so in Greece, where Phocion came with his plain coat, from his humble dwelling and directed the councils of the people; or in Rome, where Cincinnatus was made dictator from the plough. Something must be wrong, where the inflate, and the pompous are the objects of choice; though there is one good arising from it, that there is no danger of my Teague here. He could not afford to give a dinner; and as to funds, he has not a single shilling in them. They will make him neither mayor nor legislator in this city.

Na faith, said Mr. M'Donald, the Scotch gentleman, who had been present at the embarrassment of the Captain, on the occasion of the former election, and having, a few days before, come to the city, and observing the Captain in the crowd, had come up to accost him, just as he was uttering these last words to himself: Na faith, said he, there is na danger of Teague here, unless he had his scores o' shares in the bank; and was in league with the brokers, and had a brick house at his hurdies, or a ship or twa on the stocks. A great deal used to be done, by employing advocates with the tradesmen, to listen to the news, and tell them fair stories; but all is now lost in substantial interest, and the funds command every thing. Besides, this city is swarming with Teagues, and O'Regans, and O'Brians, and O'Murphys, and O'Farrels; I see, that they cannot be at a loss without your bog-trotter.

The Captain having his fears eased, in this particular, returned home, greatly troubled, nevertheless, that he could not come up with the Irishman.

Reflecting with himself, that Teague was addicted to women, and that he might have gone to some of those houses, which are not in the best repute with the religious part of the community, the Captain thought it might not be amiss to make enquiry. Being informed by the waiter, that he had overheard gentlemen at the house, in their cups, speak of a certain Mrs. Robeson, who kept a house of that kind; and as far as he could understand,

it was in such a part of the city, a few doors from such a street; the Captain set out, and coming into the neighbourhood and making enquiry, was directed to the house. Knocking, and on a servant coming to the door, enquiring for Mrs. Robeson, he was shown into a parlour, and in a little time the old lady entered. Being seated he took the liberty of addressing her: Madam, said he, I am not unacquainted with the stile and designation of your house.—Why as to that, said she, we do the best we can; but the times are hard, and it is a very difficult thing to pick up a good looking healthy girl, now-a-doys. So many young women, since the war is over, having taken to virtuous ways, and got married, has almost broke us up. But I have been fortunate enough to light upon one, yesterday, that is a rare piece, just from the country, and I am sure—

It is not in the way that you mean, madam, said the Captain, that I take the liberty to call upon you. I have a servant man, of the name of Teague O'Regan, that is fond of women, and has been absent some days; and it has occurred to me, that he may have come to your house, or some other of the like kind; and may be skulking, to avoid my service. As he has little or no money, it is impossible he can be much in your way, and I could make it better worth your while to inform on him, and surrender him up.

Teague O'Regan! said the old lady, snuffing; Teague O'Regan! I would have you know, sir, that no Teague O'Regans come here; we keep a house for the first gentlemen, not for waiters or understrappers, or any of the common sorts. There is no half crown or five shilling pieces here. Teague O'Regan indeed! there is no Teague O'Regan at this house. We have meat for his master. I was saying there was a young woman just from the country, that looks more like a woman of family, than a country girl; but is so melancholy and mopish, that she scarcely speaks, and stands in need of some one to talk to her, and keep her in spirits. She is fit for any gentleman. Teague O'Regan! Humph! There is no Teague O'Regan puts his foot into my door.

The Captain assured her, that he by no means meant to give offence. That though the bog trotter could not have access to

her first rooms; yet he did not know but he might have got in with some of her under maids, and be about the kitchen.

The lady, being now appeased on the score of Teague, was in a good humour, and renewed her hints to the Captain, with respect to the young woman. She is, said she, as good a looking girl as ever came to my house; and has not seen a single person but yourself, whom she has not yet seen; but may see, if you chuse; and a very pretty girl she is; but keeps mopish and melancholy, as if she had been crossed in love, and had come to town for fear of her relations, and wishes to keep out of sight of every body.

The Captain being no stranger to the art these matrons use in their addresses, to enhance the value of their wares was but little moved with the recommendation she had given. But as there were some circumstances in the account of the young woman, that were a little striking, his curiosity was excited to let her be called in, and present herself. Accordingly, the old lady stepping out, a young woman made her appearance, of considerable beauty; but in her countenance, expressions of woe. Her blue eye seemed involved in mist; for she shed no tears; her sorrow was beyond that.

Young woman, said the Captain, it is easy to perceive that you have not been in this way of life long; and that you have been brought to it, perhaps, by some uncommon circumstances. My humanity is interested; and it occurs to me to ask, by what means it has come to pass.

The part which he seemed to take in her distress, inspiring her with confidence; and being requested by him to relate her story frankly, she began as follows:

My father, lives at the distance of about twenty miles from this city, and is a man of good estate. I have two brothers, but no sisters. My mother dying when I was at the age of fourteen I became house-keeper for the family.

There was a young man that used to come to the same church to which we went. He was of the very lowest class, mean in his appearance, of homely features, and a diminutive person. Yet he had the assurance to put himself in my way, on every occasion, endeavouring to catch my eye,; for he did not

dare to speak to me. But I hated him, and was almost resolved to stay at home on Sundays to avoid him; for he began to be very troublesome His attentions to me were taken notice of by my brothers. They were confident that I must give him some encouragement, or he would not make such advances. My father was of the same opinion. I assured them I had never given him any encouragement, and I never would; that I was as much averse to him as possible.

I shunned him and hated him. He persisted a long time, almost two years, and seemed to become melancholy, and at last went away from the neighbourhood; and, as I heard afterwards, to sea. I began now to reflect upon his assiduity and endeavours to engage my affections. I recollected every circumstance of his conduct towards me, since the first time I was obliged to take notice of him. I reasoned with myself, that it was no fault of his, if his family was low; and if he himself had not all that comeliness of person which I wished in a husband; yet he was sufficiently punished in his presumption in thinking of me, by what he must have suffered, and by his going to sea, which he did to get out of my sight, finding his attempts to gain my affections hopeless. I dreamed of him, and scarcely a moment of the day passed, but my thoughts were running on the dangers to which he was exposed. It seemed to me that if he came back I should be more kind to him. I might at least show him that I was not insensible of his attachment.

In about a year he returned and the moment I saw him I loved him. He did not dare to come to my father's house. But I could not help giving him encouragement by my countenance, when I met him in public. Emboldened by this, he at last ventured to speak to me, and I agreed that he might come to a peach orchard at some distance from my father's house and that I would give him an interview. There he came often, and with a most lowly and humble behaviour, fixed my regard for him. Not doubting the violence of his love for me, and my ascendency over him, I at last put myself in his power. Becoming pregnant, I hinted marriage, but what was my astonishment to find that, on various pretences, he evaded it, and as I become more

fond, he became more cold, which had no other effect, than to make me more ardent than before. It had been usual for many months to meet me every evening at this place, but now I had gone often, and did not find him there. At last he withdrew altogether, and I heard he had left the settlement Worthless and base as I now knew him to be and though my reason told me, that in person he was still as homely as I first thought him, yet I continued to love him to distraction.

What was my distress, when my father, and my brothers, found that I was with child! They charged me, though unjustly, of having deceived them with respect to my attachment to this low creature, from the first: In fine, my father dismissed me from the house. My brothers, no less relenting than him in their resentment against me, upbraided me with the offers I had refused, and the treatment I had given several gentlemen, in their advances to me. For, indeed, during the absence of this worthless man, I had been addressed by several; but my pity and compassion for the wretch, had so wrought upon me, that I could not think of any, or scarcely bear them to speak to me.

Dismissed from my father's house, even my younger brother, who was most soft and yielding in his nature, seeming to approve of it, I went to the habitation of a tenant of my father; there remained some time, and endeavoured to make compensation by the labour of my hands, for the trouble I was giving them.—but these poor people, thinking my father would relent, had informed him where I was, and of the care they had taken of me. The consequence was, that, at the end of three months, he sent for the child, of which I had been brought to bed some weeks before; but ordered them instantly to dismiss me, that I might never more offend his hearing with my name.

I wandered to this city, and the first night lay in the market-house upon a bench. The next morning mixed with the women that came to market, and enquired for work of any kind: I could find none; but at last meeting with a young woman who felt for my distress, she told me that she had a small room in this city, where she had lived some time with an aunt that was lately dead, and that now she supported herself by doing a lit-

tle in the millinary way; that if I would come and take breakfast with her, and see where she lived, I was welcome. Going with the poor girl, I found her lonely and distressed enough.—Nevertheless I continued with her several months: but the work was small that we got to do, and times becoming still worse, I was obliged to sell the clothes that I brought with me, to the last petticoat and short gown, to support ourselves and pay rent. To bring me to the last stage of misery, the poor girl, who was more expert than I was, in making any little provision that could be made, fell sick, and in a short time died. I could bear to stay no longer in the room, and coming out to wander in the streets, like a forlorn wretch indeed, and sobbing sorely by myself, when I thought no one heard me, I was observed by this woman, at whose house you now are, and pressed by her to go home. I soon found what sort of a house it was, and had I not been watched, when I talked of going away, and threatened to be sent to jail, for what it is pretended I owe since I came to the house, I should not have been here longer than the first day.

The Captain feeling with great sensibility the circumstances of her story, made reply: Said he, young woman, I greatly commisserate your history and situation, and feel myself impelled to revenge your wrong. But the villain who has thus injured you, is out of my reach, in two respects: first, by distance: and second, being too contemptible and base to be pursued by my resentment, even on your account. But revenge is not your object, but support and restoration to your friends, and the good opinion of the world. As to money, it is not in my power to advance you any great sum; but as far as words can go, I could wish to serve you: not words to yourself only, but to others in your behalf. It is evident to me, that you have suffered by your own too great sensibility. It was humanity and generosity, that engaged you in his favour. It was your imagination that gave those attractions to his vile and uncomely person, by which you was seduced. You have been a victim to your own goodness, and not to his merit. The warmth of your heart has overcome the strength of your judgment; and your prudence has been subdued by your passion; or rather, indeed,

confiding in a man whom you have saved from all the pains and heart-felt miseries of unsuccessful love, you have become a sacrifice to your compassion and tenderness. The best advice I can give you is, to compose yourself for this night. Preserve your virtue—for I do not consider you as having lost it: your mind has not been in fault, or contaminated. I will endeavour to find out some person who may be disposed to assist you; and though it may be difficult for you yet to establish lost fame, it is not impossible. So saying, he left the room; but the young woman, impressed with these last words especially, viz. the difficulty, if not the impossibility of regaining reputation, sunk down upon her chair, and could not pay him the compliment of thanks at his departure.

During the night, through the whole of which he lay awake, at the pulic house, he ruminated on the extraordinary nature of this incident, and the means which he would adopt to recover this woman from her unfortunate situation.

Thought he, I am in a city where there are a great body of the people called Quakers. This society, above all others, is remarkable for humanity and charitable actions. There is a female preacher of whom I have heard, a Lydia Wilson: I will inform this good woman of the circumstance; and, if she gives me leave, I will bring this stray sheep to her; she may have it in her power to introduce her to some place, where, by needlework and industry, she may live, until it may be in my power, taking a journey to her father, and stating the case, and giving my sentiments, to restore her to her family.

Early next morning, as soon as it could be presumed the Quaker lady had *set her house in order*; that is, after the family might be supposed to have breakfasted, which was about nine o'clock, the Captain set out; and, being admitted, stated to Mrs. Wilson the exact circumstances as before related.—The pious woman readily undertook every office in her power. Accordingly, taking leave, the Captain set out for the house of Mrs. Robeson.

At the door, he met a number of men coming out, and, on inquiry, he found a coroner's inquest had just sat on the body of

a young woman of the house, who had, the preceding evening, suspended herself from the bed-post with her garter. He was struck, suspecting it must be the young woman whom he had so much in his thoughts. Going in and inquring, he found it to be the case; and that they proposed to bury as soon as the few boards of a coffin could be got ready. As a man of humanity, he could not but shed tears, and blame himself that he had not given her stronger assurance of his interposition before he left her, that she might not have fallen into despair, and taken away her life.

The coffin being now ready, the funeral set out, not for the burying-ground of a church yard, but for a place without the city, called the Potter's field: For suicides forfeit Christian burial——Her obsequies attended not by a clergyman in front, nor by scarfed mourners, holding up the pall; nor was she borne on a bier, but drawn on a cart, and the company that followed her uncovered hearse, were not decent matrons, nor venerable men, but old bawds, and strumpets, and cullies, half drunk, making merry as they went along.

Being interred, they returned home; but the Captain, remaining some time contemplating the grave, thus spoke:

Earth, thou coverest the body of a lovely woman, and with a mind not less lovely; yet doomed in her burial, to the same ground with unknown persons and malefactors; not that I think the circumstance makes any difference; but it shows the opinion of the world with respect to thy personal demerit.—Nor do I call in question the justness of this opinion, having such circumstances whereon to found But I reflect with myself how much opinion, operating like a general law, may do injustice. It remains only with heaven's chancery to reach the equity of the case, and, in its decision, absolve her from a crime, or at least qualify that which was the excess of virture. If the fair elements that compose her frame, shall ever again unite, and rise to life, and, as the divines suppose, her form receive its shape and complexion from her mental qualities and conduct on earth, she will lose nothing of her beauty; for her daring disdain of herself and fate, was a mark of repentance—

stronger than all tears. Yet, had she acted the nobler part of holding herself in life, preserving her mind and body chaste until famine had taken her away, or the hand of heaven moved for her relief, she had shone, at the last rising, with superior brightness; being ranked amongst the first beauties of heaven, and walked distinguished in the paradise of God. Doubtless, the Almighty must blame, and chide her for this premature and rash step. Fallen to the last point of depression, he was about to relieve her, and the sequel of her days might have been happy and serene. It was a distrust of his providence. She heard my words, though she did not know my heart.—And surely it was my intention to relieve her. But she erred against my thoughts; she eluded the grasp of my humanity. For this she will be reprimanded by the Most High, and fail of that supereminent glory which awaits heroic minds. Yet, O world thou dost her wrong in sentencing her to so low a bed. Shall the wealthy, but dishonest men, matrons chaste, but cold and cruel in their feelings; shall these have a stone built over them, and occupy a consecrated spot, whilst thou, unworthy, art thrown amongst the rubbish of carcasses, swept from jails; or emigrants, unknown as to their origin and place?

Farewell, lovely form, whom late I knew; and let the grass grow green upon thy grave. Thy sorrows are expunged: but mine are awake; and will be so, until I also come to the shades invisible, and have the same apathy of heart with thee.

CHAPTER VII.

RETURNING to his lodgings, he could not help reflecting by the way, that probably poor Teague, mortified by repeated disappointments, in going to Congress, being suffered to preach, or be a member of the Philosophical society; and what might afflict him still more, the not marrying the rich hostess, who had made him overtures, might, in his despair of ever coming forward in any respectable capacity in life, have suspended

himself from a beam, or plunged into the river, and have put an end to his existence, which, should it be the case, being in some measure accessary to this catastrope of the bog-trotter, by dissuading from these several pretensions, he could not acquit himself of guilt; at all events, he would feel great pain and sorrow.

Such were his reflections for a great part of this day, and he had thought of putting an advertisement in the paper, to know if any dead body had beed lately discovered, or inquisition held on a young man with red hair, and a long leg, who had been missing some days, and was supposed to have hung or drowned himself. But in the evening, meditating thus, mention being made by some of the lodgers, of going to hear the annual oration, delivered before the Philosophical Society, by a member, it struck his mind, that possibly Teague, falling in with some of this body, had been induced by them to take a seat, and might be present on that occasion. Not hesitating, therefore, he seconded the proposal of going, and offered to be of the party.

Coming to the hall, the philosophers were seated, but a black member sat with a taper before him, who, it seems, was to deliver the oration.

The fact was this: A gentleman of Maryland, of the name of Gorum, had sent to the society, some time before, a curiosity found by one of the negroes in the mud of Wye river, on the banks of which his seat was. It appeared to be a stone, with a cavity sufficient to receive a man's foot, and was adjudged by the society to be an Indian's petrified moccasin. The singularity of the discovery, well intitling the gentleman to a seat, he was invited; but sending his compliments, he gave them to understand, that Cuff, (for that was the name of the negro) was more intitled to that honour than he was, being the person who had found the curiosity; and as he made it a point to do his slaves justice in any perquisite of their own, he could not think of robbing one, on this occasion of any honour, to which he might be introduced by this discovery.

The society approved his honesty and fair dealing, and by unanimous ballot, admitted the negro, who, having been a member some time, had been appointed to pronounce the annual

oration. Cuff, a good deal disconcerted in hearing of the task imposed upon him, had applied to his master to know what to say. Colonel Gorum attending a good deal to literary matters, had heard of an oration delivered before the society, the object, of which was to prove that the Africans had been once white, had sharp noses, and long hair; but that by living in sun-burnt climates, the skin had changed colour, the hair become frizzled. and in the course of generation, the imagination of the mother, presenting obtuse objects, had produced an offspring with flat noses. He therefore gave Cuff to understand, that it would be doing no more than justice to his countrymen, for he was a Guinea negro, if he should avail himself of this occasion, to prove that men were all once black, and that by living in snowy countries, and being bleached by the weather, the skin had gradually become white, and the hair moist and long, and the imagination presenting prominent objects to the mothers, or the fathers differing among themselves, and pulling one another by this part, had given the long and pointed nose.

Cuff, thus prepared, set out: having arrived, and being on this occasion to harangue, began as follows.....

THE ORATION.

Massa shentiman; I be cash crab in de Wye river: found ting in de mud; tone, big a man's foot: holes like to he; fetch Massa: Massa say, it be de Indian Moccason—O! fat de call it; all tone. He say, you be a filasafa, Cuff: I say, O no, Massa, you be de filasafa. Wel! two tree monts afta, Massa call me, and say, You be a filasafa, Cuff, fo' sartin: Getta ready, and go dis city, and make grate peech for shentima filasafa. I say, fat say, Massa? Massa say, sombody say, dat de first man was de fite man; but you say, dat de first man was de black aman. Vel I set out: cam along: Massa gi me pass. Some say, where you go Cuff? I say, dis city, be a filasafa. Oh no Cuff, you be no filasafa: call me fool, gi me kick i'de backside; fall down, get up again, and come to dis city.

Now, shentiman, I say, dat de first man was de black a man, and de first woman was de black a woman: and get two tree children; de rain vasha dese, and de snow pleach, and de coula come brown, yella, coppa coula, and, at de last quite fite; and de hair long; and da fal out vid one anoda; and van cash by de nose, an pull; so de nose come lang, sharp nose.

Now I go home, Massa shentima; an tel grate Massa, dat make peech, an ibedy body vas da: an den Cuff fin a more tings —crabs, oysta, cat fish, bones, tones, ibedy ting—sen to you, shentima.

The oration being ended, the society could do no less than appoint a committee to wait on Mr. Cuff, and request a copy of his oration, that it might be published.

But the Captain in the mean time, had examined, with great attention the whole audience, but could not discover Teague. Departing, therefore, with the rest, his thoughts recurred to his first idea, viz. that the unfortunate creature had committed suicide. Drawing up, therefore, an advertisement, he sent it to a daily paper: but though it appeared next morning, and the day elapsed, there was no word of Teague.

THERE is no fact that has proved more stubborn than the diversity of the human species; especially that great extreme of diversity in the natives of Africa. How the descendant of Adam and Eve, both good looking people, should ever come to be a vile negro, or even a mulatto man or woman, is puzzling.

Some have conjectured, that a black complexion, frizzled hair, a flat nose, and bandy legs, were the marks set on Cain, for the murder of his brother Abel. But, as the deluge drowned the whole world and only one family was saved, the blacks must have all persished; like the Mammoth, whose bones are found on the Ohio, and other places, which was too big for Noah to get into the ark.

Some suppose, that it was the curse pronounced upon Canaan, the son of Noah, for looking at his father's nakedness. They got rid by this means of the difficulty of the flood; but by Moses' own account the Canaanites were the descendants of Canaan; and we do not hear of them being negroes, which, had it been the case, we cannot doubt would have been laid hold of by the Israelites, as a circumstance to justify their extirpating, or making slaves of them.

Lord Kaimes, in his Sketches of the History of Man, solves the difficulty, by supposing, that, at the building of Babel, there was a confusion of complexions, as well as languages. But, besides that it is not to be supposed that the historians would pass over so material a circumstance, without particularly mentioning it, it is introducing a miracle, which we are not warranted in doing unless expressly laid down to have been wrought.

The last theory, has been that of accounting for the change, from the climate, and accident of wind and weather; calling in aid, in the mean time, the imagination of the mothers. This does not appear altogether satisfactory. At least, there are those who would not be averse to hear some other solution of the difficulty. I have thought of one, which I would suggest with great diffidence; the authors of those before me being great men, and their hypothesis not to be lightly overthrown.

I am of opinion that Adam was a tall, straight limbed, red haired man, with a fair complexion, blue eyes, and an aquiline nose, and that Eve was a negro woman.

For what necessity to make them both of the same colour, feature, form, when there is beauty in variety? Do not you see in a tulip, one leaf blue, and another white, and sometimes the same leaf white and red?

As God made Adam in his own likeness, so it is to be supposed, that Adam begat some in his, and these were red haired, fair complexioned, blue eyed, proportionably featured boys and girls, while on the other hand, some took after the mother, and became negro men and women. From a mixture of complexion, the offspring, at other times, might be a shade darker, in one case, than the father; and a shade lighter, in another case,

than the mother, and hence a diversified progeny, with a variety of features, from the bottle-nose to the mire-snipe, which is that of the people in the west of Ireland; and from the auburn of the Corsican hair, to the golden locks of the Caledonian beauty; and from the black eye to the hazle and the grey.

It may be asked, how at the flood, when Noah, his wife, his three sons, and their wives, eight persons, only were saved? It is but giving some of the sons negro wenches for their wives, and you have the matter all right.

CHAPTER VIII.

AS I have said, the day passed over, and there was no word of Teague. In the evening, as it was usual with the gentlemen at the Indian Queen, to go to some place for the amusement of an hour or two, mention being made of a celebrated preacher, a Universalist, as he was called; that is, one who preaches the doctrine of Universal salvation; it was proposed to go to hear him, as he was to hold forth that evening. The Captain readily consented, and it struck him as this was a new fangled doctrine, that, conscious of a good deal of fornication, it would naturally please Teague, and it was not imposible but the Irishman might have become a disciple of this reformist, and be at his conventicle.

Coming in amongst the crowd, and obtaining seats, they saw the preacher ascend the pulpit, and, after the preliminary exercise of psalms and prayer, take a text and begin his sermon.

His text was taken from one of those passages of scripture, which speaks of "the lion lying down with the kid, and the tyger with the lamb," which have been interpreted of the Millenium, but were applied by him to that period, when, as the sea shall give up her dead, so hell shall give up her damned, and the devil himself shall come to lick salt out of the hand of an angel.

Enlarging on this doctrine, and supporting it with a variety of proofs from scripture, and arguments from reason, he seemed to have brought the matter to a point, answering all objections, and closing in with the hearer. At this stage, using that figure of oratory which is usual in the pulpit, of asking questions, and pressing for an answer, but expecting none; he would say, is not this conclusive? Is it not evident? Is there any here can advance an argument against it? Will any of you speak?—I pause for an answer.

Mr. M'Donald, in the mean time, (the Scotch gentleman who happened to be there,) thinking him really serious, and that he wanted an answer, or taking advantage of the pause and the interrogation, to speak his mind, leaning over the front of a back seat, made reply:

Why, said he, I like the doctrine well enough, and ha' na' disposition to o'erthrow it. I dinna muckle care if there were na' hell ava. If ye could make that out, I wad rather hear it, than o' being smoaked twa or three thousand years in the devil's nuke, or singed wi' his burnt brimstone, even if we should get out afterwards.—Ye need na' put yourself in a passion, or be flee'd that you'll no get proselytes, for I shall warrant you, as many every night as ye can weel stow awa i' the conventicle.

The preacher giving thanks to God for the success of his ministry, in the remarkable conversion of the man who spoke, the Scotch gentleman said again, ye need na' ca' it a conversion, for I ha' been o' the same opinion a' my life, that it was a sare thing to bide the kiln of hell, and they wad deserve muckle thanks wha could establish that we should na' stay long in it, and that there was na' such place ava.

The preacher commenting upon this, observed that some were orthodox from their birth, like Jeremiah, who was sanctified in his mother's womb, but others were hardly brought to the truth with much teaching and instruction. That the present was a happy instance of one who was in the right way from his very early years.

The Captain in the mean time had been thinking of the doctrine, and thought it reasonable to suppose, that the Almighty might relieve, after some time, and let the devils go. Just as

with himself at the present in the case of Teague: if he had got his hands on the bog trotter, he could not help being very angry, and would be disposed to punish him with great severity, but after some time he knew his passion would subside, and would forget his delinquencies.

Teague in this manner running in his head, as the people, after some epilogue of prayer and benediction, being dismissed, were retiring, he got up, and raising his voice, begged the audience to detain a little —Good people, said he, if any of you should come across a young man, a servant of mine, of the name of Teague O'Regan, I shall thank you to send me notice to the Indian Queen where I lodge. And, according to the advertisement in this day's paper, I will give two dollars reward.

Thinking him deranged in his brain, they proceeded, and took no notice of the proclamation.

IN the infancy of christianity it was thought a hard matter to get to heaven, and that when once in hell, there was no getting out. A certain father of the church, of the name of Origen, was the first to be more liberal in his sentiments, and thought that after a certain period, there would be a jail-delivery of the damned. I do not know that he went so far as to let the devils themselves out upon a furlough, but at the present time, we all know very well, that the time will come when they will be out all together: at least the universalists tell us this, and prove it.

The doctrine was received in some part by the early councils, but in other parts rejected. The matter was compounded by establishing a purgatory; for not consenting to liberate from hell, in order to satisfy the advocates of a temporary punishment, they fixed up a middle place, where all the advantages of penal purgation could be enjoyed, without the necessity of contradicting the eternity of hell torments.

Indeed under the catholic church, the *straight gate*, and *the narrow way*, and *the many called and few chosen*, was a good deal laid aside, and the road made pretty plain by indulgencies

and absolutions. But at the reformation, the matter was brought back to its old bed again, and the cry of there being but a *remnant* saved, was raised in every pulpit. There has been some relaxation of late years with almost every sect of protestants; and there is not just such a fury of tumbling great crowds into the tolbooth, as there was in the days of John Knox, and the framers of the Westminster confession of faith, and the catechisms. Dr Bellamy, a New England divine, some years ago, stated in his pamphlet, that the damned would be to the saved, as the malefactors of a country, that came to an untimely end by jail or jibbet to honest people. Some now preach boldly, not perhaps a total exemption from future punishment, but a final restoration from it; so that the matter is now brought nearly to what it was in the days of Origen. I do not know that I would be of opinion with the Scotch gentleman, and wish the matter carried farther, establishing that there is no hell at all; because if the thing should take a turn, it might go to the other extreme, and be all hell, so that none should be saved: and instead of universal salvation, we should then have the doctrine of the damnation of the whole, bodily.

CHAPTER IX.

THE next day, revolving every thing in his mind, it occurred to the Captain that the Irishman might have gone out of town, hearing of an election at a district, and have been elected to Congress. As that body was then sitting, he thought it could be no great trouble to go to the house, and cast an eye from the gallery, and see if the ragamuffin had got there. There was one that had a little of the brogue of Teague upon his tongue, but nothing of his physiognomy; others had a good deal of his manner, but there was none that came absolutely up to the physic of his person.

However, being here, the Captain thought it not amiss to listen awhile to the debates upon the carpet. A certain bill was

depending, and made, it seems, the order of the day. Mr. Cegan being on the floor, spoke :—Sir, said he, addressing himself to the chair, the bill in contemplation is, in my opinion, of a dangerous tendency. I will venture to foretel, that, if it goes into a law, the cows will have fewer calves, and the sheep less wool; hens will lay fewer eggs, and the cocks forget to crow day-light. The horses will be worse shod, and stumble more; our watches go too slow; corns grow upon our toes; young women have the stomach-ache; old men the gout; and middle aged persons, fainting fits. The larks will fall dead in the field; the frogs croak till they burst their bags; and the leaves of the trees fall before the autumn. Snow will be found in the heat of harvest, and the dog-days in winter. The rivers will revert—and the shadows fall to the east in the morning The moon will be eclipsed, and the equinoxes happen at a wrong season of the year. Was it not such a bill as this, that changed the old stile, that made the eclipse in the time of Julius Cesar; that produced an earthquake at Jamaica, and sunk Port Royal? All history, both ancient and modern, is full of the mischiefs of such a bill. I shall therefore vote against it.

Mr. Bogan was now on the floor, and advocated the good effects of the bill.

Sir, said he, addressing himself to the chair, I appear in support of the bill. I say, it will have a good effect on the physical world especially. The ducks will be fatter, the geese heavier, and the swans whiter, the red-birds sing better, and partridges come more easily into traps. It will kill rats, muzzle calves, and cut colts; and multiply the breed of oysters, and pickle cod-fish. It will moderate the sun's heat, and the winter's cold; prevent fogs, and cure the ague. It will help the natural brain, brace the nerves, cure sore eyes and the cholic, and remove rheumatisms. Consult experience, and it will be found that provisions of the nature proposed by this bill, have an astonishing influence in this respect, where they have been tried. I must take the liberty to say, the gentleman's allegations are totally *unfounded*; and he has *committed* himself in the matter of his history: the earthquake in Jamaica not happening in the time of Julius Cesar; and therefore could have no-

thing to do with the eclipse of the sun. I shall, therefore, vote in favour of the bill.

Mr. Cogan rose to explain, and said, that he did not say that the earthquake at Jamaica was at the same time with the eclipse of the sun, which happened at the birth of Julius Cesar.

Mr. Bogan rose to correct the gentleman: It was not at the birth of Julius Cesar, but at his death, that the earthquake happened.

Mr. Hogan was on the floor: Said, he thought he could reconcile the gentlemen on that head. It was well known, Julius Cesar lived about the time of the rebellion in Scotland, a little after Nebuchadnezzar, king of the Jews. As to the earthquake, he did not remember what year it happened, and therefore could say nothing about it.

At this period, the question being called, it was put and carried by a majority of 25.

The Captain, satisfied with this sample of congressional debates, retired and came to his lodgings.

It was about three o'clock in the afternoon, that some one, who read the advertisement respecting Teague, came to the Captain, and informed him that a person, answering to the description, had been lately employed to teach Greek in the University. Struck with the idea, that the bog-trotter might have passed himself for a Greek scholar, whereas he understood only Irish, he set out to the University to make enquiry. Knocking at the door of the principal, he was admitted; and, being seated, addressed him as follows: Said he, Sir, a pedeseque of mine, (for, talking to the rector of a college, he did not choose to use the vulgar terms—waiter, or bog-trotter.) a pedeseque of mine, whom I have found useful, save that he is somewhat troublesome in pretending to places of appointment, for which he is not qualified: a thing, by the bye, too common in this country: where men, without the aid of academic knowledge, thrust themselves into places requiring great learning and ability: [This he said to flatter the man of letters; as if a man could know but little that had not been forged or furbished at his school.] I say, this pedeseque of mine has absconded for some days, and I have been able to collect no account of him

until last evening that a person, having read an advertisement of mine in the Gazette, came to me, and informed, that one answering the description I had given, both as to appearance and accomplishments, had been lately employed, as professor of the Greek language in this Univerity. Now, though I well know this Paddy, as I may call him, to understand no Greek, yet, as he speaks Irish, and has much assurance, and little honesty in matters where his ambition is concerned, I did not know but he might have imposed himself upon you for a Greek scholar, and obtained a professorship.

The principal made answer, that it was true that a person from Ireland had been lately employed in that capacity, and that should he be discovered to be an impostor, it would be using the University very ill. The Captain thought so too, and taking it for granted that it was Teague, expressed his surprise that they had not examined him before he was admitted; or at least had such proof by letters, as would have ascertained his being qualified. The principal observed, that as to examination, they had no one at hand to examine, as there were none of the trustees, or professors of other branches in the University, who understood Greek; as for himself he did not, having not studied it in early life, and for a series of years having given himself to politics and mathematics; so that unless they could send out for a Roman Catholic priest, or a Scotch clergyman, there was none to examine. The improbability of any person passing himself, above all things, for a master of the Greek language, on the score of understanding Irish, was such, that it never came into their heads to suspect it, so as to demand letters.

Had you known, said the Captain, this bog-trotter of mine, (here he forgot the word pedeseque) as well as I do, you would not be surprised at his attempting any thing: and that he should be now in your academy giving Greek lectures, understanding nothing but the vernacular tongue of his own country. Here he gave an account of his setting up for congress, &c. as explained in the preceding part of this narrative.

However, wishing to see the raggamuffin, that he might unkennel him, he was accompanied by the principal to the cham-

ber of the pseudo professor, considering, as he went along, in what manner he should accost him; whether he should break out upon him with a direct invective, or with ironical words; such as, Mr. Professor, you must be a very learned man, not only to understand Irish, but Greek: But perhaps the Greek and Irish languages are much the same. It must be so, for I know that a few days ago you did not understand a word of this, and to acquire a dead language in such a short time would be impossible, unless the living tongue was a good deal a-kin to it. But I had never understood that Irish had any more affinity to the language of Athens and Sparta, than the Erse, or the German, or the Welsh: however, we must live and learn, as the saying is; you have shown us what we never knew before.

Conning a speech of this sort in his own mind, with a view to divert the principal, and amuse himself with Teague, he entered the chamber of the professor, who sat in an elbow chair, with Thucidydes before him.——

What was the surprise of the Captain, to find that it was not Teague?

In fact, it was a person not wholly unlike him, especially in a tinge of the brogue which he betrayed in his discourse: for, though the professor was really a man of education, having been early sent to St. Omer's, where he had studied, being intended for a priest, and understood not only the Greek and Latin, but spoke French: yet in the pronunciation of the English tongue, he had that prolongation of the sound of a word, and articulation of the vowel o, which constitutes what is vulgarly called the brogue, as being the pronunciation of the native Irish, who being a depressed people, are most of them poor—and wear a kind of mean shoe, which they call a brogue.

After an apology to the professor for mistaking him for a certain Teague O'Regan, whom he had in his employment; at the request of the professors, the principal and the Captain took seats.

The professor said, his name was not O Regan, being O'Dougherty; but he knew the O'Regans very well in Ireland. There was a Paddy O'Regan in the same class with him at St. Omer's, when he read Craike. That he was a good scholar,

and understood Craike very well; and he would be glad if he was over in this country to teach Craike here; it appeared to be a very scarce language; but he had become a praste, and was now a missionary to Paraguay, in South America.

The Captain, punning on his pronounciation of the word Greek, and willing to amuse himself a little with the professor, could not help observing, that he was under a mistake as to the scarceness of the Craike language in these States. That there were whole tribes who spoke the Craike language: there was that of the heron, and the raven, and several other fowls ——A German professor who was present, apprehending the Captain to be under a mistake, and willing to correct him, observed: It is, said he, the Creek language that the professor means. As to that, said the Captain, it is also spoken plentifully in America There is a whole nation of Indians on the borders of South-Carolina and Georgia, that speak the Creek language, men, women, and children.

The professor, knowing more of the classics than of the geography of these United States; and of the heathen gods more than of the aborigines of this country, expressed astonishment. If what you tell me be a trut, said he, it is a crate discovery:—perhaps dese may have de fragments o' de books o' de philosophers and poets dat are lost, and de professors cannot come across in deir own countries: but I have tought dat de Craike language was spoke only in de Morea, and a little in Russia and Constantinople.

The Captain assured him, the principal favouring the mistake by a grave face, and bowing as the Captain spoke, that it was absolutely the vernacular language of these people.

Why den, said the other, do dey not get professors from amongst dese to tache Craike in deir colleges?

Because, said the Captain, we have been heretofore on hostile terms with these Indians, and it is but of late that we have made a peace. But now, it is presumed, we will have it in our power to procure from them able teachers.

The professor was alarmed at this, as supposing it would supersede the necessity of his services; or, at least, much reduce the price of his tuition. He could have wished he had not come

to this quarter of the world: and was almost ready in his own mind, to bind up what he had, and go back to Clogher.

So ended the visit to the University, and the Captain withdrew.

IT may be thought a preposterous idea, that it could for a moment be supposed possible, that the pedeseque could have had the assurance to pass himself for a Grecian. But I had it from the Marquis de la Luzerne, that a friend of his, who was in some public capacity at Moscow, and was entertained by a principal inhabitant of the city, was asked by him to visit an academy where the French language was taught, and at which his son, a young lad, then was. What was the surprise of the gentleman, to find a Paddy from Cork, who understood not a single word of French or Latin, teaching an unknown gibberish, which most probably was Irish!

CHAPTER X.

OUR chevalier was now at his wits end, not being able to conceive of any other place of amusement in which Teague might be found; when all at once it came into his head (led to it, perhaps, from the reference, in his late conversation, to the Indian tribes,) that probably he might have fallen in with the Indian treaty-man, and have been prevailed on to personate a chief. It appeared to him, therefore, advisable, to go directly to the secretary at war, to know if any party of Indians had been lately there to negociate a treaty.

Being introduced, and after some ceremony accosting the se-

cretary, he gave him to understand why it was that he had the honour to wait upon him, viz. that he had a servant of the name of Teague O'Regan, an Irishman, who had been absent some days, and that from a circumstance which happened in the way to the city, he had reason to suspect, he might have been picked up by a certain Indian treaty-man, to supply the place of a Welch blacksmith, who had died, and had passed for a chief of the Kickapoos.

The secretary was a good deal chagrined, believing the Captain to be some wag, that had come to make this enquiry by way of burlesque on the Indian treaties; and with some irritation of mind, gave him to understand, that there had been no Indian treaty-man, or Kickapoo chief there; that no treaty had been held with the Indians for above a month past, since the king of the Tegamogans had drawn goods; but treaty or no treaty, it ill became him, in the appearance of a gentleman, to throw a burlesque on government, by insinuating that his Irishman could be imposed upon them for a chief.

I mean no burlesqe, said the Captain, a little irritated in his turn; I have had too much trouble to keep him from the Indian treaty-man that was coming here, to be disposed to jest with so serious an affair. The hair-breadth escape of going to Congress, or being licensed as a preacher, or being chosen as a member of the philosophical society, was nothing to this, as it was so difficult to guard against it, the Indian recruiters imitating savages, not only in their dress and painting, but in the dexterity to way-lay and surprise.

I wish you to know, sir, said the secretary, that I comprehend your burlesque very well. But though you and others may misrepresent our policy in the Indian treaties, it is base irony and ridicule to insinuate that the Indians we treat with are not chiefs.

Chiefs, or no chiefs, said the Captain, I am not saying, nor care; but only wish to know if you have been instituting any treaty with my Teague who has been absent some days.

I will be much obliged to you to withdraw from my office, said the secretary.

I shall withdraw, said the Captain, and not with that respect for your understanding and politeness which I could have wished to entertain. I have addressed you with civility, and I was entitled to a civil answer; but I see the "insolence of office," is well enumerated by the poet, amongst the evils that make us sick of life. Your humble servant, Monsieur Secretary, I shall trouble you no further.

Returning to the Indian Queen, a play-bill for the evening had announced the performance of the tragedy of Macbeth, and a farce called the Poor Soldier. A party of the gentlemen from the public house, had taken a box, and the Captain agreed to go with them to the play. Having delivered their tickets, and being admitted to the box, it struck the Captain to cast his eye upon the pit and galleries, and observe if he could any where descry the physiognomy of Teague. As before, when with the same view he surveyed the members of Congress, he could discover several that a good deal resembled him; but yet not the identical person. The curtain being now drawn, the play began. Nothing material occurred during the performance of the tragedy, save that when the witches came in, there was one in her cap and broomstick, whose features a good deal resembled the Irishman's, and who, had she not been an old woman and a witch, might have passed for Teague. The Captain was struck with the resemblance of features, and long frame of the bog-trotter, covered with a short gown and petticoat; and borrowing a glass from one that sat in the box with him, endeavoured to reconnoitre more perfectly, and could have sworn that it was the mother or sister of Teague, that had just come from Ireland and joined the company.

The tragedy being ended, the farce began to be acted, and who should come forward in the character of Darby, but the long sought for Teague. The fact was, he had before appeared in the tragedy, in the character of an overgrown red-headed witch. It was more natural for him to appear in the character of Darby, his own countryman; for he spoke with the brogue naturally, and not by imitation. The managers had had him all the while of his absence from the Captain, under tuition, teaching him his part, which was not difficult to do—the manner and pronunciation being already his own.

It was this that induced the managers to take him up as a substitute; the person who actually played the part of Darby, being at this time out of the way. As the natural squeal of a pig is superior to the imitation of it; so it was allowed by the audience, that Teague exceeded the pseudo Irishman that usually performed this part. All were pleased but the Captain, whose sense of propriety could scarcely restrain him from throwing his cane at the bog-trotter. Thought he with himself, what avails it that I prevented him from taking a seat in a legislative body, or from preaching, or being a philosopher; if, after all, he has relinquished my service, and turned player; a thing, no doubt, fitter for him, than the being a senator, or clergyman, or philosopher: because he can appear in some low character, in the farce or comedy, and come off tolerably enough. For though amongst the dramatis personæ of learned bodies, there are Tony Lumpkins, and Darby M'Faddins in abundance, yet there ought to be none; and Teague had better be on the stage than in such capacities, since he must be somewhere. But to leave me without notice, after all my civilities to him, is ungrateful, and deserves all that I can say bad concerning him. I shall give myself no farther trouble on this head; but let him take his course: I must endeavour to find another servant to supply his place.

CHAPTER XI.

THE foregoing had been the reflections of the Captain during the exhibition of the farce. But the play being ended, and having come home, the next day he began to put his resolution in practice; and to think how he could supply himself with another servant. It struck him to purchase a negro; and mentioning this to the company, at breakfast, at the Indian Queen, one of the people called Quakers, who was present, and overheard the conversation, made an apology for the liberty he took in making some objections. Friend, said he, thee appears to

be a discreet man from thy behaviour, and conversation ; and if thee will not be offended, I would ask if thee canst reconcile it with thy principles, to keep a slave? As to that, said the Captain, I have thought upon the subject, and do not see any great harm in the matter. If we look to inanimate nature, we shall find, that the great law is Force. The Cartesians call it pressure and suction: The Newtonians call it attraction and gravitation. The sun, the largest body in the universe, endeavours to draw all towards it ; while the lesser globes struggle to fly off at a tangent. The denser, that is, denser air, takes place of the rare ; and the heavier particles of water cause the lighter to recede. The tall oak overshades the underwood. There is a predominancy, and subordination in all things. In the animal creation, the weaker is always subject to the strong; who even devour them, when the flesh suits their appetite : and the very teeth and jaw-bone of carniverous animals, show the intention of nature, that they should make a prey of living creatures. Do you blame yourselves, when you subjugate elephants, or horses, or oxen of the plough, to your use? What right have you to invade the liberty of a playful young colt, more than of an African inhabitant? Or have you not as good a right to take up a negro, and put him to your work, as you have to cut a calf, and manufacture him for the draft?

In this case, there is a difference, said the Quaker ; a negro is a human creature, and possesses all the natural rights of man.

That may be, said the Captain. But what are the natural rights of men? Are they not finally resolvable, as in the inanimate world, into power on the one hand, and weakness on the other?

Who is it that abstains from dominion, when he has it in his power to assert it? Power is the great law of nature ; and nothing but the pacts or conventions of society can contravene it. I should think myself justifiable in making any man a slave to answer my purposes, provided I treated him well while he was such. This I take to be the only condition which the law of reason annexes to the enjoyment of such property. I may be warranted in taking, and managing an animal of the horse kind;

but it is my indisputable duty not to abuse him by causing him to suffer famine, or endure too much toil. The same with any other animal that I enslave; there is a tacit condition annexed to the grant which the law of nature gives; that the service be exacted with moderation; and proper nourishment provided. I admit also, that humanity would dictate that the happiness of a slave ought to be consulted as much as is consistent with my own convenience. For instance: If I had the Grand Turk in my power, as he has been accustomed to a soft and effeminate way of living, it would be hard to put him all at once to maul rails, or clearing out meadow ground; or if it should fall in my way to have Catharine of Russia in that capacity, as she is a woman of an elevated mind, it would be inhuman to put her to the lowest drudgery, such as scrubbing out rooms, and carrying water from the pump; but rather indulge her if I could afford it, with a more easy employment, especially as she is an old woman, of knitting stockings and carding wool. There is no man would be more disposed to treat a slave with tenderness than myself, but to deny me of my right altogether, of making one, or of trafficking for one when made, is carrying the matter too far.

So much for the right of enslaving. But if we put it on the principle of what will conduce to the aggregate happiness of mankind, we shall find it to be, that there should be master and servant, or in other words owner and slave. The economy of nature illustrates this, in the subserviency of one thing to another: But independent of any illustration, it must be known on reflection, and is felt in experience, that all is not competent to all things; and in the case of temporary servants, much time is taken up in contracting with them for their remanence; and it is a considerable time before they get into the habit of our service; and, having it in their power to retire from us when inclination may direct, there is an insecurity in the attachment. But as the slave has the master always to provide for him; so the master has the slave always to subserve him: and thus by a conjoint interest, the felicity of both is promoted, and the sum of human happiness increased. Hence it is, that most nations have made use of slaves. The patriarch Abraham, had three

score and ten servants born in his house. What were these but slaves? The Jews, his descendants, had bond-men, and bond-women: Were not these slaves? The Roman slaves were more in number than the citizens; and amongst the Greeks, the most virtuous of them, the Spartans, kept in their service the most depressed of all slaves, the Helotes; who, when we consider the black broth, the food, and severe life of the masters must have lived on poor fare, and in a laborious service indeed.

But it may be said, that example of wrong never constitutes right. Grant it: But if you examine the capacities, and even inclinations of men, will you not find that some are qualified only to be slaves? They have not understanding to act for themselves. Nor do all love freedom, even when they have it—Do not many surrender it; and prefer kissing a great man's posteriors, to being independent? It is not always, even from the views of advantage, that men are sycophants; but from an abstract pleasure in being drawn into the vortex of others. There is a pleasure in slavery, more than unenslaved men know. Why is it, that even after the convulsion of a revolution in a government, in favour of liberty, there is a natural tendency to slavery; and it finally terminates in this point? The fact is, a state of liberty is an unnatural state. Like a bone out of place, the mind, in an individual, or political capacity, seeks the condition of a master or servant; avoiding, as the particular propensity may be, the one or the other. There cannot be a greater proof that this is founded in nature, than the common moral observation, that the greatest tyrants, that is, the worst masters, make the most abject slaves, and *vice versa*, that the most subservient of mankind, when you give them power, make the worst use of it: All this because, in these cases the persons are misplaced, and not in their proper stations. Julius Cæsar made a humane generous master; but he would have made a very intriguing, troublesome valet de chambre. It would have been impossible to have got any good of him. On the other hand, Tiberius would have made an excellent hostler, and taken a beating, with as much resignation as a house beagle, who is used to it. So that it evidently is the provision of nature, that there are materials of slavery; and the fault of those whom she in-

tends for master, if they do not make slaves. But as it is difficult to determine, *a priori*, who are intended for slavery or freedom, so as to make a judicious distribution, things must take their course; and the rule be, catch, who catch can; and every man have a servant when he can get one. It is in vain to be squeamish, and stick at colour. It is true, I would rather have a white person, if such could be got; as I prefer white to black, especially in the summer season, as being a more light and airy colour.

Thy reasoning, said the Quaker, is more rhetorical than logical; and thy analogies of nature, and historical proofs, cannot so far oppress the light within, as to make me think, that it is given to thee, or me, to make slaves of our species.

As to that, said the Captain, I am not clear that a negro is of our species. You may claim kindred with him if you please: but I shall not.

I shall not dispute that with thee, said the Quaker: for I perceive thee does not give credit to what the book says of the first man, and his descendants. But will thee not grant me, that the African, though not of the same stock, is, at least a man; that is, of the human genus, though the species of the white and the black may not be the same; if so, hast thou more right to enslave him, than he thee?

Grant it, said the Captain; for my reasoning tends to that, and resolves the right into the power.

If so, said the Quaker, thee may be the slave in thy turn. Doubtless, said the Captain; and it is not of so much consequence who is the slave, as that there be one. It is better that the foot be foot, and the head be head; but if there is a conversion, nevertheless, let there be head and foot. It is necessary that there be domination and subjection, in order to produce a compound improvement and advantage.

You could see by the Quaker's countenance, that he thought the reasoning sophistical; but as he did not know very well what he could say more, he was silent.

CHAPTER XII.

CONTAINING REMARKS.

IT is thought by some, the Captain was not serious in thus advocating the cause of slavery. Be that as it may, he omitted some serious arguments, that naturally present themselves on that side on which he reasoned: For instance, it strikes me at first blush, that there can be no moral wrong in catching a young African, and bringing him away from his own happiness to pursue ours. For if there were, is it to be supposed, that humane and just persons, would promote and support the evil, by purchasing such negro, and retaining him, and his offspring, when purchased? For, on the principle that the receiver is the thief, or to speak more strictly, a thief, the purchaser of the African takes the guilt along with the possession; and in the language of the law, every act of retainer is a new trespass. For the evil of the original act, if there be evil in it, cannot be rendered pure by the filtration of purchase, and retaining. So that the holder of the negro, in the tenth transmission, is an aider, or abettor, of the original act of taking; if I may use the word aider, or abettor, in a case of trespass; where, by the definition of the law, all who any way concur in the act, and further it, are *principals*. The holder of a negro must, therefore, look back to that act which first made him, or an ancestor, a slave; and if he cannot justify the retaining him in servitude:—What a consequence must this be! There is no man that pretends to humanity, much less to religion, would be safe in being the possessor of a slave. The only way therefore to get rid of the difficulty is to justify, *ab origine*, traffic in all such property.

That it is justifiable I have no doubt. Is there any religious denomination, except the fanatical people called Quakers, that have made it a term of communion not to hold a slave? In admitting to church privileges, I have never heard of the question asked, Have you any negroes, and do you keep slaves? If it

was a matter of conscience, would not conscientious persons themselves make it?

The assemblies of synods of the Presbyterian church, or conventions of the Episcopal, in America, have said nothing on this subject. Is an omission of this kind reconcilable with the idea, that it is a natural evil, or a moral wrong?

In the phrenzy of the day, some weak minded powers in Europe, begin to consider what is called the African trade as a moral wrong, and to provide for a *gradual* abolition of it. If they will abolish it, I approve of its being done gradually; because, numbers being embarked in this trade, it must ruin them all at once, to desist from it. On this principle, I have always thought it a defect in the criminal codes of most nations, not giving licence to the perpetrators of offences, to proceed, for a limited time, in larcenies, burglaries, &c. until they get their hands out of use to these pursuits, and in use to others. For it must be greatly inconvenient to thieves and cut-throats, who have engaged in this way of life, and run great risks in acquiring skill in their employment, to be obliged all at once to withdraw their hands, and lay aside picking locks, and apply themselves to industry in other ways, for a livelihood.

The law of Pennsylvania on this principle, has provided for the *gradual abolition* of the slavery of negroes; for those who have got them could not do without them, no more than a robber could do without the money that he takes, being pressed by some great necessity to make use of that expedient to recruit his purse. All those therefore who have been originally taken from the coast of Africa, and deprived of liberty, or descended from such, and inheriting slavery, when recorded agreeably to the act in question, continue slaves, and for life, and their offspring to a certain period. But were we to entramel the case with *political* or *moral* doubts respecting the original right of caption, and subjugation, the difficulty would exist of reconciling it with *natural right to hold a slave for a moment even whether the law sanctioned it or not;* in which case we should find it necessary to go as far as the fanatics in religion, and set our slaves *free altogether.*

It is from not duly attending to this circumstance, that abstract

reasoners talk of abolition; a doctrine which, however absurd, is becoming the whim of the day; and the phrenzy seems to gain such ground, that I would not wonder if they would next assert that it is unlawful to use the servitude of horses, or other beasts of burden, as having a natural right to live in the fields, and be as free as mankind. The best way to avoid the extremes, is to check the principle; I hold the right of absolute subjugation, of whites, blacks, and browns of all nations, against gradual abolition, or any abolition whatsoever. This being the only consistent principle, short of an absolute emancipation, made instantly; for in no *mean* is there reason, or a rest for conscience.

That it is of importance to settle the consciences of sober minded persons in Pennsylvania, clergymen, and members of the Presbyterian church especially, who have negroes, must be well known from that tenderness of conscience, for which such are remarkable. Some, indeed, carry their ideas of the extent of duties so far, as not to admit grace at meats, or the formal worship of prayer, reading chapters, and singing psalms, on the set occasions, on any consideration whatsoever; what is more, would not shave a beard, on the Sabbath day, for a cow. Now, should they, by any means, come once to think of the wickedness of enslaving men, there would be no getting them to keep a negro. For those of this denomination; and indeed, most, or all others of the Christian, hold that the African, though of a sable race, is of their own species; being desended from Adam.—This being the case, a slight matter, the bare directing their attention to the subject, would alarm pious people, and lead them to the favourite maxim of the gospel—"Do to others, as you would have others to do to you."

As opposed to the enfranchisement of negroes, generally, and in Pennsylvania in particular, I have been under apprehensions, that some of our young lawyers in the courts, might plead the constitution of the state, by which it is established that "all *men* are born equally free and independent." Now admitting that a negro is a man how shall any master retain him as a slave? On a habeas corpus, he must be set at liberty. At least I cannot conceive how the judge could remand him to his drudgery

The constitution is the law paramount, and framed by a convention of the people, recognizing the original right of freedom in a negro, allowing him to be a man; and carries us above the act of the legislature for the gradual abolition, &c. which by implication seems to suppose that the negroes may be slaves:—An implication inconsistent with the power exercised by the law. For if negroes were slaves, and so the *property* of those who claimed them, could the legislature affect that property, without indemnification to the masters?

I shall say no more on this head, lest I should furnish hints to pettifoggers, who may make an ill use of their information

The fact is, that this chapter, or something else, gave rise to a habeas corpus in the case of a negro: and which came to trial in the supreme court of the state. The argument occupied a whole week; but it was determined that slavery by law did exist in Pennsylvania: maugre the constitution; which did not respect those in a state of slavery, at the time of forming the constitution; and who were not parties to the *compact*; that it is a claim of property founded in wrong; but tolerated, until it can be consentient with general safety, and the happiness of the slave and master to abolish it altogether.

CHAPTER XIII.

JUST at this moment a waiter coming in, told him there was a person without. that is, in the bar-room, who wished to speak with him. Going out, he saw Teague,

The fact was, being elated with the success of his performance on the stage, attributing that to art which was nature itself, he had counted more upon his accomplishments than he ought to have done, and had made advances to the mistress of the manager, who was also an actress. and not greatly coveting an amour with the bog-trotter, made a merit of the circumstance, to induce an opinion of fidelity, and informed the man-

ager of the presumption of the Irishman. The manager in the most unbecoming manner, without either citation, examination, trial, conviction, or judgment, but laying aside all forms of law, had instituted an original process of himself, and laying hold of a horse-whip, had applied this implement to the back and shoulders of Teague, and as the Irishman made an effort of resistance at the first onset, the manager had been under the necessity, by turning the butt-end of the whip, to knock him down, which he did by a stroke above the left eye-brow, which not only bereft him of senses for the present, but a discolouration of the eye for some days, and a scar probably his whole life after.

It was this incident had induced him to leave the theatre, and brought him back to the Captain, whom he now accosted in the following manner:—Dear master, for de love of shalvation, forgive a poor sharvant dat has been killed dis marning with a great cudgel, just for nothing at all, but not pleasing a damned whore, dat wanted me to stale de manager's cloathing, and go off wid her. Dis is all dat a poor sharvant gets by being hanest; but by shaint Patrick, and de holy crass, it is what I desarve for laving de service of a good master, as your anour, and taking up wid bog-tratters, and stage-players, dat would sooner take a cup of wine dan de holy sacrament, and get drunk every night in de wake, and go to de devil head foremost; but if your anour, dear master, will forgive de past, and my running away, and laving you, I will come back again, and sarve you to de day of judgment, or any langer time dat your anour plases, and clane your boots and spurs. and rub down de bay harse; de poor old crature, how aften I bave tought of him when I was in my rambles and he was aslape, laste dey should chate him of his oats, and give him nather hay nor straw to ate; for I always liked to take care of a good harse, and a good master; and aften tought of your anour, when I was among de bog tratters of de stage, and gave you a good name, and was always talking of you and forgot my part, and put de managers in a passion, who fell upon me, and bate me like a dog.

The Captain saw the inconsistency in the relation, one while alleging the tale-bearing of the mistress, as the occasion of it;

again, a deficiency in the recital of his part; but expecting no truth from the Irishman, cared very little how it came to pass. The principle thing that occupied his thoughts, was whether to receive the bog-trotter, or dismiss him. He reflected with himself on the trouble he had had with him, on his various pretensions to advancement; his uneasiness of mind and fatigue of body, for several days past, in examining stews, methodistical conventicles, rumaging philosophical societies, attending elections, and listening to the debates of congress, to see if he could any where observe his physiognomy, or distinguish his brogue. He could not think of subjecting himself to such uncertainty in the attendance of any servant, with such preposterous ideas, as being a legislator, philosopher, &c. Again he considered, that probably this last chastisement he had received, might have a good effect, in curing him of the freaks of his ambition; and a mind broken and reduced by disappointment, is in a mellow state, and more capable of receiving the seeds of good advice, than a mind full of vanity or pride, that has never yet received blows. Deliberating on these grounds, his humanity prevailed, and he determined to receive the ragamuffin into favour.

This being settled, and learning from the Irishman in what manner he had been inveigled, and drawn away by the manager to go upon the stage—and that it was only because Teague had made advances to a woman that was a whore already, that the manager had made such an attack upon his person, he wished to punish him, if it should appear to be within the province of the law to do it. Accordingly, inquiring what principal lawyer there was in that city, was informed of a certain counsellor Grab. Taking Teague with him, he set to consult this gentleman. Counsellor Grab was in his office, amongst large shelves of books, or shelves of large books; not as the Latins say, *cooperatus, aut abrutus sed comitatus libris*; that is, in the midst of his books. He had on a pair of spectacles, not so much on account of age, as to make the client believe that he laboured under a premature want of sight, from much reading; or, because a pair of lenses, magnifying the organs of vision, gives the appearance of a larger eye, which has a good effect on the

person consulting, impressing the idea of a broader view of things that are before it.

Entering, the Captain addressed himself to the counsellor, and gave him the outlines of the injury done to Teague; the counsellor in the mean time, suspending his reading in a large book, which he had before him, printed in Saxon letter, and raising his head, until the glasses of his spectacles were brought to bear upon the physiognomy of the Captain.

The Captain having finished his account, referred him to Teague, the subject of the battery, for a more particular detail of the circumstances. Teague was glad of the opportunity of speaking before a learned lawyer, and was beginning to give a relation of the whole affair; but the Captain stopped him, bidding him wait until the lawyer should himself request him to begin. The lawyer was silent: after having reconnoitered with his glasses one while the Captain, another while Teague, he dropped his optics, and began to read again. The Captain, thinking he had not been sufficiently understood, re-commenced the narration, and gave an account of what he himself had suffered from the inveigling and detaining his servant, and the visible injury which the servant himself had sustained. The lawyer was still silent; and though he had eyed him while speaking, as a Tuscan astronomer would the moon, yet he applied himself again to reading the black letter that was before him.

The Captain thought it strange treatment; and was, for some time, at a loss to know what to think of the matter. But recollecting, opportunely, that the circumstance of a fee had been omitted, he took out his purse, and threw down two dollars. The lawyer seemed a little moved, but cast his eye again upon the black letter. Finding the two dollars not sufficient, the Captain threw down two more. The counsellor raised his head from the book, and you might discern some dilatation of the muscles of the face, as bespeaking an approaching opening of the voice; but still there was silence, and might have been to this hour, had not the Captain recollected, at this moment, what he had all along forgot, that half a joe was the fee of a lawyer. Doubling, therefore, the four dollars that were al-

ready down, the lawyer came to his voice, the organs of his speech were loosed; and, taking the glasses from his eyes, he gave his counsel as follows:

Said he, you have a double remedy in this case: against the manager who inveigled, and against the servant himself:—— Against the servant, on the act of assembly, if indented; at common law, on the contract to serve. For even a servant at will, and not engaged for any special time, is not at liberty to desert the service of his master, without reasonable notice first given. So that you may have your remedy against the servant, in the first instance, by bringing the matter before the court of quarter sessions; and having time put upon him, as the phrase is, for this dereliction of you service; or an action on the contract, express or implied, as the case may be, wherein he shall repair in damages, the loss sustained.

The bog-trotter was alarmed at the idea of an action against him; and looking wistfully at his master, exclaimed, Dear master, will you trow de law upon me, dat am as innocent as a child unborn; and would go to death and damnation for you. Dear master, I suffered enough by de cudgel of dat player, for all de running away I have done; and, God love your shoul, keep de law in its own place, and not let it come acrass a poor sharvant, dat has nathing but as he works and trats about; but let dese great big books of his anour de lawyer, spake to de manager for his decciving a poor sharvant, and putting it into his head to run away, and lave a good master; and his bating him wid a great cudgel into de bargain.

I have no desire, said the Captain, to pursue the bog-trotter, as he has made acknowledgments for his faults; but would want the utmost rigour of the law to be put in force against the player.

You have also in this case a double remedy, said the counsellor, by prosecution on the part of the servant, and on your part. Nay, the servant himself has a double remedy; for he may prosecute by indictment, or bring his action of assault and battery, or both. I would recommend the action only, because, where no indictment is prosecuted, and the civil action only brought, exemplary damages may be given, as well as repara-

tory. For in the civil action it will affect the minds of a jury, that the party has already suffered all that is in the nature of punishment by a criminal proceeding; and nothing remains with them but to give reparatory damages. On the part of the master, two kinds of action may be brought: either an action of trespass, *vi et armis*, laying a *per quod servitium amisit*, or simply an action on the case, for the consequential damage of inveigling the servant.

As to the number of remedies, said the Captain, or the kind of them, I care very little how many there are, or what they are; I want only a good remedy; give me a good swinging one against the rascal, and I care very little what it is called.

I shall then, said the counsellor, advise simply an action on the case, and count generally on the inveigling and detaining, and rendering unfit for service while in his power. In this mode the whole circumstances of the injury may be brought together, and summed up into one point of view, and enhancing the quantum of damages, can expatiate on the value of your servant, and the special occasion you had for his service at this particular juncture; for I make no doubt he is a valuable servant, and that it has been an irreparable injury to you, to have been defrauded of his service at this time.

As to his value, said the Captain, there can be no doubt, not only as a servant, but in other respects. I have been offered, or at least I suppose I could have got, an hundred pounds for him, to be a member of congress, or to preach, or to go to the philosophical society, or to be an Indian treaty-man, but have refused every proposal made him or me for these purposes; and now to have him kidnapped and taken off, without fee or reward, and employed as an actor; and beat and rendered useless, at least for some time, into the bargain, is too much for any man to put up with. If there is law in the land, let it be put in force, and this man made an example.

The counsellor had no need of spectacles to give himself the appearance of a glaring and broad look on this occasion; for the words of the Captain made him stare sufficiently, without the aid of a magnifying medium to enlarge his optics. He began to take him for a madman; at least in some degree derang-

ed in his brain, to talk of his servant being in request for a member of congress, and the like.

Yes, centinued the Captain, he not only inveigled away a servant that was thought fit to be a member of congress, and a preacher, and an Indian treaty-maker, and a philosopher, and what not, but has kept me these three days, trotting after him, and trying to find him at election places, and in congress boarding houses, and the hall where they have their debates, and churches, and pulpits, and chambers of philosophical societies, and professorships, and where not, to see if I could find him; while this manager had him in the meantime, at rehearsals, teaching him the art of mimickry for the stage.

The counsellor, in the mean time, had reflected with himself, that, whether madman or no madman, the Captain had money, and might be a good client, let his cause be what it would; and so composing the muscles of his face, seemed to agrée with him; and observe that doubtless the quality and capacity of the servant would be taken into view, in estimating the damages: That, if it appeared he was not only fit stuff for a servant, but to be advanced to such eminent offices as these, not only inveigling the embryo legislator, preacher, and philosopher, but the assaulting and beating him, and by that means disabling him from immediate service, must be viewed in the light of an atrocious injury, and insure a verdict accordingly.

Very well, said the Captain, and I shall wish to have the matter determined as speedily as possible, as I may be but a few days in town; and besides, as the marks are yet apparent on the face, and I suppose, back of the bog-trotter, it will appear to the judges and jury, without the trouble of witnesses, what damages he has sustained.

The process of law, said the counsellor, is tedious, but certain: you cannot expect a trial in this case, until the 3d or 4th term——that is nine months or a year.

How so? said the Captain. Because, said the counsellor, it is now two months or upwards, before the court to which the writ will be returnable. Even if a declaration is then filed, the defendant may imparl until the succeeding term, which is three months; when, if there is no demurrer, general or special, a

rule to plead will be taken, which may not be put in until the succeeding term of three months again. At this term, if there is no replication, rejoinder, surrejoinder, rebutter, or surrebutter, to draw up and file, while the defendant may crave a term, issue will be joined, and at the next term trial. But even after a verdict, there may be the delay of a term, on a motion for a new trial depending: so that in the law there is delay, but this delay is the price of justice.

It is a price, said the Captain, that I will not give for it. If you will bring it about in a short time to have this fellow flogged, even with half the stripes he has given my servant, I shall not think the half-joe thrown away; but to be a year or half a year about the business, is putting the matter so far off, that it may as well be omitted altogether. If you could only get him sentenced to take a kick or two from my foot or Teague's, before we leave the city, I should be satisfied.

The *lex talionis*, said the counsellor, makes no part of our law. You can punish only in estate, not in person, for a simple assault and battery, such as this is.

Do you not hang a man for murder, said the Captain; and why not punish personally for an assault and battery? Because it is our law, said the counsellor; and in a civil action the object is damages.

A civil action and damages, are strange phrases, said the Captain, how can civility and damages be reconciled?

These are technical terms, said the counsellor, which persons not of the profession are at a loss to understand; but have in themselves a distinct and sensible meaning.

Let the terms mean what they will, said the Captain, it all comes to this at last: there is no getting at the manager under a year, or two years race for it; before which time Teague will have forgot the abuse he has received, and I my trouble in running after a strayed Irishman through this city; and therefore it may be as well to give the matter up, and sit down with the loss.

That as you please, said the counsellor: and putting on his spectacles, cast his eyes again upon the black letter.

The Captain beckoned to Teague to follow him, and withdrew from the chamber.

Having retired, Teague, said the Captain, this thing of law has been well said to be a bottomless pit. the way to it is like that to the shades:

———Facilis decensus averni;
Sed referre gradus, hic labor, hoc opus est.

This pettifogger seemed to have a thousand remedies at his command, and yet none that would serve us; as the redress, if any, is to be postponed to such a distant day. I have heard a great deal of these cattle, and I believe they are best off that have the least to do with them. They have so much jargon of technical terms, that the devil himself cannot understand them. Their whole object is to get money; and, provided they can pick the pocket of half a joe, they care little about the person that consults them. The first loss is the best: you had better put up with the currying you have got, than have my pocket picked, on pretence of redress a year or two hence, which may perhaps prove a century.

Teague was content to put up with the drubbing, and have no more said about it.

CHAPTER XIV.

THE Captain had consoled himself with the idea, that Teague was now cured of his folly, and would no more be disposed to entertain notions of ambition, and unreasonable projects. He was disappointed in his hope; for that very evening, the Irishman, washing down his woes with some exhilerating drink, and though not intoxicated, but enlivened only, came to the Captain——Said he, Dear master, what would your anour think, if a poor sharvant should turn lawyer; and get a half joe when a customer comes to consult him in de morning? Would it not be better dan currying a harse, and tratting about like a big dog; with no sense to live like a man of fartune, and have a big house over his head, and about him, and take half joes from paple dat come to him about deir quarrels and batings, through de town, and sending dem aff as wise as if dey had never come to him, and de great spectacles, to look like a blind man, dat was blind before he was born, and could see

more dan two or three other paple for all dat; and was a conjurer and a wizzard, and could take money for nating: would it not be better, master, dan tratting like a fool, and disputing wid paple, and have nating to lay up; but be as poor as a church mouse, or a rat, all de days of our life, and paple laugh after us when we are gone.

The Captain was thrown into a reverie of thought, by the speech of the bog-trotter; reflecting that his presumption and folly was incurable; for, notwithstanding all that had been said to him, or suffered by him, his natural propensity remained the same; according to the maxim—*Naturam expellas bifurca, usque recurret;* you may toss out nature with a pitchfork, she will still come back upon you. Not so much from any further view of reclaiming him, as from indignation and resentment against his presumption, the Captain projected in his mind a farther means of chastising him. He had heard of a work house in this city, into which refractory servants are committed, and put to hard labour: such as pounding hemp, grinding plaister of Paris, and picking old ropes into oakum. He resolved to have the raggamuffin put into this a while. Counterfeiting therefore an approbation of his project of becoming lawyer, doubtless, said he, the profession of the law is a profitable business, where money is very easily got by the bare breath of the mouth. Nevertheless it requires time and study to qualify for this profession. Nay, the introduction to the study, by being put under an eminent lawyer in full practise, is itself very expensive. An hundred pistoles is sometimes the fee. This I could not very well afford; but I have an acquaintance in this town, who, I am persuaded, would be willing to oblige me, and will take less. I will call upon him early to-morrow, and settle the contract.

Accordingly, the next day, calling on the keeper of the work-house, he gave him an account of his refractory servant, and with a gratuity of a couple of guineas, obtained his consent to take the bog-trotter under his direction, and give him a few lessons in picking oakum, and grinding plaister of Paris, and pounding hemp, not withholding, in the mean time, a seasonable application of the cow-skin in the intervals of study of these

several branches of the law. For the idea was to be imposed upon Teague that this was an office, or as it were an inn of court, or chamber of the Inner Temple; and that the several flagellations, and grindings and poundings, were so many lessons and lectures to qualify him for the practice of the law.

It happened, fortunately, that the keeper of the work-house was well qualified for the task; for in early years he had been put an apprentice to an attorney, and had some opportunity of attending courts, and hearing the names of books to which the advocates referred in their pleadings; but having a turn for extravagance, and a dissolute manner of life, he had come to poverty, and through various scenes to jail. There by address he had gained the good will of the jailor's daughter, whom he married; and by the interest of his new father-in-law, having obtained his liberation, he was, from acting as deputy-jailor, in a series of time, at length promoted to be the keeper of this work-house. Indeed from his employment, being acquainted with the prisoners, and finding himself sometimes interested in their fate, and being led to attend their trials, he had, even in his last capacity, been a good deal about courts, and heard law phrases and books mentioned.

Accordingly, when Teague was introduced, which was that very afternoon, he had at his command the names of the abridgers, and reporters, and commentators, of the law, and the technical terms in the commencement and process of a suit; so that, when the key was turned, and, after having stripped him of the linen doublet that was upon him, he began to give him the first application of the cow-skin, he told him this was reading Wood's Institutes; and when, after this, he was sentenced to an hour or two's hard labour, at grinding plaister of Paris, this was called Coke upon Littleton: and when the employment was varied, pounding hemp, or picking oakum, it was called Hawkin's Pleas of the crown, or Foster, or 4th Blackstone, &c. When the poor bog-trotter, reduced to a skeleton, living on bread and water, complained of the hard usage, and offered himself a servant for life, to curry horses and brush boots, to any Christian creature that would take him out of that place; he was told that, as he had begun the study of the

law, he must go through with it; that this was but the commencement of the suit; that in a year's time he would learn to file a declaration; in another, to put in a plea; in a third, to join issue; and in a fourth, to conduct a trial; that unless a bill of exceptions had been filed, or there was a motion in arrest of judgment, or writ of error brought, he might be admitted the fifth, and begin to practice the sixth year: At all events, provided he would submit himself with due application to fasting, and cow-skinning, and grinding plaister of Paris, pounding hemp, and picking oakum, he might be a lawyer the seventh year, and wear spectacles like counsellor Grab, and take half a joe when he thought proper.

I know not by what simile to represent the howl of the Irishman at this prospect of the duration of his woes. It was like that of a wolf at the bottom of a well, or a dog that had lost his master, or a cow her comrade, or some forlorn wanderer that has missed the way and given up all hopes of being extricated from the wilderness. At the various applications of the cow-skin, he had jumped, and cursed, and swore, and prayed, and beseeched, and promised a thousand services, of currying horses and brushing boots, and trotting wherever he was ordered, provided they would set him at liberty. When employed at the hard labour, before mentioned, he had groaned, and cursed the law, the counsellor and the half joe. Ah, thought he if my dear master, the Captain, knew how hard a ting it was to study law, and to fast widout ating or drinking, and be bate wid a cow-skin, he would not have given de hundred pistols, nor de half of it, to have had me kicked and cuffed in dis manner: I would give body and shoul into de bargain, if I could see him once more at dat iron gate dere, to spake to him, and besache him to take me out of dis purgatory. He was a good master; and when I was a fool, and wanted to be a member of congress, and prache, and be a phalosophar, he told me, Teague, you are a fool; and what dey would do wid me dere; how dey would bate me, ate me, and take de skin aff my back, and make a cow or a shape od me; and now I am worse dan a cow or a shape, or a harse in de tame; for I am cut and curried black and blue, till my flesh is raw, and a cholic in my belly, wid fast-

ing ; and all to stoody dis law. De devil take counsellor Grab, and de half joe.

CHAPTER XV.

The Captain having been led to think so much of law, of late, was struck with the idea of visiting courts of justice, and hearing some of those cases argued which come before them. Understanding that a court was then sitting, he resolved to take the opportunity of the interval of Teague's purgation in the work-house, to amuse himself with the pleading of the advocates. Accordingly, repairing to the court-house, he took his place amongst the crowd, and listened to what was going forward.

What came before the court was a motion in arrest of judgment. A Jonathan Mun had been indicted, and found guilty of "feloniously taking and carrying away water out of the well of Andrew Mab." It was moved in arrest of judgment, that larceny could not be committed of water in a well, it being real property: for it was a distinction of the common law, that larceny could not be committed of things real, or savouring of the realty. Black. 232. 2 Ray. 470. Hawkins, &c. So that taking away the soil was merely a *trespass*; and taking away water could be no more.

It was answered, that water being *fluitans et mobilis*, could not be considered as real property; that an ejectment would not lie for water, but for so many acres of land covered with, water, Yelv. 143. 1 Burr. 142. Because it was impossible to give execution of a thing which is always transient and running Run. 36. quotes Cro. Jac. 150. Lev. 114 Sid. 151. Thence it is that in a grant of the soil it is necessary, as we see from old forms, to add the right of ways, woods, and water-courses, Lilly. Con. 132. and 179. Bridg. Con. 321. That whatever might be said of water in its natural bed on the soil, as water

in a running stream; yet a well being dug by the labour of hands, the water thus acquired, must be counted as personal, not real property. Barbcray, Titius, and Locke. That at a well, the water being drawn up by the bucket, and thus by one act separated from the freehold, and by another taken from the bucket, it becomes a subject of larceny; as in the law of corn, trees, or grass growing. For if these be severed at one time, and at another time taken away, it is larceny. Hawk. Pl. Cr. 93.

It was replied, that an ejectment would lie of water in a well; for here the water is fixed in a certain place, within the bounds and compass of the well; and is considered as part of the soil. Run. 37. That *ex vi termini*, in the indictment, "out of the well," it must be considered as water *ex*, out of, or from the well; that is, water severed by the very act of taking; for otherwise it would have been expressed, by "water out of the bucket" of Andrew Mab; not out of the well; and so the taking could not be larceny, but trespass; as in the case of a tree that is cut down at one time, and taken away at another; or apples growing on a tree, or shaken down and gathered from the soil; the first being a trespass, the second larceny.

Curia advisare vult.

The Captain whispering to lawyer Grab, enquired what difference it made in the punishment, whether it was larceny or trespass? He was answered that in the one case it was hanging by the common law, and in the other to pay the value of the property. A very material difference indeed, said the Captain, to depend on so nice a distinction.

CHAPTER XVI.

THE Captain had now leisure to reflect on the predicament in which he left Teague; and thinking he might have had what was sufficient to cure him of his folly, or at least restrain

it, thought of making a visit to the house of employment, or sending to liberate the valet.

This thought running in his head, he naturally suggested it to a gentleman with whom he was, at this time, in conversation, on different subjects; the gentleman lodging at the same inn, or public house, and seeming to be a person of considerable shrewdness and discernment, not only of the affairs of men in general, but of the special spirit and character of these times.

Said the gentleman; The folly of your man has certainly been very great, to suppose, that he could be qualified to sustain the profession of an advocate, and to practice law: For, though in this, as in most other professions, "the race is not always to the swift, nor the battle to the strong"; *but the people that showeth favour*; that is, take up an opinion of abilities, where there are none; yet your servant, having so little even of the semblance of qualification, it would be counting too much on the circumstance, to promise great success in his case. His prospect of advancement would be much more certain in the political career You seem, by your account, to have discouraged him in taking a seat in the legislature; and would not wish now to contradict yourself: yet why not indulge him in taking a place in the executive of some government? As far as I see, with that ambition which is natural to him, you will find him but of little use, as a waiter: and you may as well let him do something for himself, as not. If appointed in the department of finance, he can use clerks; and, in a very short time, he may learn to write his name, so as to give his signature to any paper; and this, with the help of clerks to do the accountant business, would be sufficient: At least there have been those in these departments, who have been approved, and yet could do little more. Should he even become a governor; furnished with a secretary, he can be at no loss to compose his messages, or other communications, to individuals, or public bodies.

But what I would propose, and will suit him best, will be to go into the general government: and, under this, the diplomatic line will be eligible. He might be appointed consul to the port of Cork or Dublin; or the Barbary States; or other place

or he might go as ambassador to the Grand Mogul; or envoy extraordinary to the king of England; or other princes or potentates in Europe.

If you should think of favouring him in this career, it will be necessary for him to appear at the levee of the president, that he may be introduced with a certain gradual etiquette of advancement.

What! said the Captain, introduce a ragged bog-trotter to the president of the United States!

Not ragged, said the gentleman; you can have a pair of breeches made for him; and put shoes upon his feet: a sword will be necessary; and some other articles of equipment. And when you bring this into view with his making his fortune, you will not consider it as advancing much for a person whom you wish to serve.

The Captain began to think there was weight in the observations of this gentleman; and that it might be proper to let the bog-trotter have a chance of doing what he could: Accordingly he wrote a note to the keeper of the house of employment to liberate him for the present.

The state of politics at this time, and the prospect of Teague's advancement, we shall leave to the next book.

POSTSCIPT.

IT is well for men in office, that my pen has taken this turn; and that I employ myself in writing harmless nonsense, rather than strictures on their conduct. In the case of the famous Gordon, who, with Trenchard, was an author of what were styled Cato's Letters, it is well known that the shrewd minister of that day, Walpole, dreading the effects of these writings, wisely laid a plan to free his administration from them; by affecting to admire the style; and saying, that it were a pity so noble a genius were not employed in giving a sample of good

language, where there would be no occasion to invent, but merely to cloathe ideas. For this reason he would consider it a great happiness, could he be induced to translate some work of merit; and give it in the beautiful garb of his expression. By this address and the addition of a pension, the author was induced to undertake the translation of Tacitus.

Now, what government, with great art, got Gordon to do, I have done of my own accord; that is, to amuse myself in abstract composition; regarding words only, and letting men of place alone. Nevertheless, as the sale of these is not certain; and if I should find it an expense, rather than a profit, to proceed in the work, I may quit it, and fall foul of the public measures, those who discharge the public trust, at the present time, may not be altogether safe. It were, therefore, wise policy in such, to assist the sale as much as possible; and it might not be amiss, in the first instance, to buy up, each of them, a number of copies. I do not know that I have any thing to say of the president of the United States; or that I would say it, if I had; nevertheless, it might not be amiss for him on the principle of preservation, and, agreeably to that universal prudence he has ever shown, to take a few; perhaps fifty might suffice. The secretary of the treasury, and the secretary at war, might take between them about five hundred. As to the secretary of state, he is such a skin-dried philosopher, that an author would make as little out of him, as a fly would out of a weather-beaten bone; and so, it is of little consequence to him, whether he buys one at all; for I believe I shall not trouble my head about him. As to the Congress, that have set since the adoption of the federal constitution, they need not put themselves to the expense, individually or collectively, of purchasing one pamphlet; as I am determined not to be bought off by them, but in a work which I shall by and bye publish, will canvass freely, the respective demerit of their votes. I have not yet written any part of this work; but I have it all in my mind; and if I had a ready amanuensis, to take it down, could give a volume in a short time.

The whole gradation of officers and place-men, under government, are a good deal in my power. Not that I would de-

scend to attack *them;* but I might affect the system by which they are supported. A pretty liberal purchase, therefore, on their part, might be money not ill laid out.

The men that are upon the government of Pennsylvania, would find their account, in making it worth my while to let my fingers run in this way, a while longer. *Peream ne scribam;* I must write; and if I should break out upon them, I know not where I might end.

INTRODUCTION

TO BOOK III.

PROCEEDING with my object; the giving an example of a perfect style in writing, I well know, that it will not all at once, and by all persons, be thought to be the model of a perfect style, for it is only the perfectly instructed, and delicately discerning that can discover its beauties: and perhaps none will be more apt to pass them by, than the learned of the academies, versed in grammar rules of writing; for there is a greenness in the judgment of the school critics with respect to what is simple and natural in composition.

To illustrate this by analogy. Let a dancing master pass his judgment on the movements of the best bred man in life; and not finding in his position and attitudes, an evident conformity to the lessons of the saltatory art, he will conclude that he has not been taught to move with propriety. He does not know that it is this very circumstance that constitutes the excellence of the movements of the easy and perfectly genteel man; to wit, that when you observe him, it will never once come into your mind that he thinks of his attitudes or positions in the least; but that every movement is just as it happens, and without any intention on his part. *Ars est celare artem.* It is the secret of good taste and perfection in behaviour to conceal that you ever think of it at all. So it is the most perfect proof of a good style, that when you read the composition, you think of nothing but the sense; and are never struck with the idea that it is otherwise expressed than every body would express it.

That style is not good, where it appears that you have not dared to use a word without thinking a long time whether you ought to use it; that, in the disposition of words, you have carefully studied which ought to go first and which last; and, that your sentence has a cadence which could not come by chance; but is the effect of design and art.

I acknowledge that no man will ever possess a good style that has not well studied, and exercised himself in writing, se-

lecting with a most perfect delicacy, in all cases; the proper term; but he must go beyond this, and be able to deceive the world, and, never let it come into their heads that he has spent a thought on the subject. But it is not one in five hundred that is born with such sensibility of nerve as to be able to attain, even with the help of great instruction and practice, a perfect judgment in the use of words. It is for this reason that I am ambitious of the praise of writing well so far as respects language. For it requires no uncommon structure of nerves, or organization of the brain to produce good sense; the mass of mankind is equal to this.

Language, as it is the peculiar gift, so it is the highest glory of our species; and the philologist is to be considered as cultivating the most useful and ornamental of all arts. Pursuing therefore solely the use of words, I do not descend professedly to think of sense; nevertheless, if at any time there should be found ideas that have some consistency and meaning, they may deserve attention, as much as if it was the primary object of my work to express them; for it is not their fault if I set little store by them; and think more of the dress that I put upon them than I do of themselves.

I am happy to find that in the review of this publication, by the critics, my ideas of the merit of the style, are recognized, and fully justified; and as my work may be well supposed, to have a much more extensive circulation, and to live longer than miscellaneous performances, I have thought it not amiss, for the honour of the critics to extract some part of the observations which have been made by them, and which are as follows:

"The author of the work before us, is well known in the literary world for his treatise on the economy of Rats, a satirical composition, in which under the veil of allegory, he designates the measures of the federal government; as also for his history of Weasels, in which the same strokes are given to those at the helm of our affairs, in a different fable, and narration. In the present work which he entitles Modern Chivalry, he disowns the idea of any moral or sentiment whatsoever, and proposes style only, as the object of the composition. And to this object, in our opinion, he scrupulously adheres; for though on some occasions, there would seem to be a semblance of idea,

yet this we must attribute to the imagination of the reader, just as in looking upon a plaistered wall, attentively for a long time, you will conceive the inequality of the surface, or accidental scratchings, to be the shape of birds and beasts, or the letters of the alphabet. Yet as reason in this case will correct the fancy, and bring to mind that there is really no character or image there, there being none intended; so, on a perusal of the work in question, looking a long time for sense, you may at last conceive that you observe some glimmerings of it, yet, when you recollect that you have it from the author himself that he means none, you will be sensible that it is nothing more than the accidental combination of words which has given this picture to the mind.

"Style, then, which is his object, must also be ours, in our view of the publication. For, to give a simile; if a manufacturer of cloth, or a tailor that forms it into vestments, should come forward, and produce each his work, to be considered merely as to the manufacture, or making up, without regard to the materials of the woof and warp in the one case, or the wearing in the other, it would be absurd to enquire of these, when nothing was proposed to you respecting them, by the artists themselves.

"Confining ourselves therefore to the style of this performance, we observe that it has what is the first characteristic of excellence; viz. Simplicity. This consists in the choice of the plainest and most familiar words, and in the arrangement of the words in their natural order. There is a great difference between a vulgar term, or phrase, and that which is common, and comes first upon the tongue, in easy and familiar conversation. It is the mistake of this distinction which leads some writers to avoid the phrase that any one would use, and seek out what is uncommon. Hence there appears a variation in the words they put upon paper, from those which they themselves would use in conversation. And why this? Ought not language to be precisely the same whether spoken or written?

"Perspicuity is the natural result of simplicity, and needs not be laid down as a different characteristic. For can there be obsurity in that composition where the most familiar word is used, and that word put in its proper place? This brings to

mind the definition of stile by Swift: "proper words in proper places."

"There can be nothing more easy than the composition of our author. His writing savours of the skill of an artificer who after many years exercitation in his art, acquires a power of accomplishing his work by a habit of the fingers, independent of any application of the mind. So that while in the style of others there is an appearance of exertion, here there is what a superficial observer would call carelessness, but which the sound critic will discover to be the result of a perfect mastery of all that relates to language.

"It is pretty generally believed that our style has been constantly degenerating from the time of queen Anne, in whose reign flourished those immortal penmen, Swift, Addison, Arbuthnot, Tillotson, Bolinbroke, &c. If the style of this author is examined, and compared with those models, it will be found to be in the same pure, simple attic taste. We shall, therefore, not hesitate to recommend it as a restorer of all that is correct and beautiful in writing." But this will suffice for an introduction. I proceed to the body of the work.

BOOK III.

CHAPTER I.

IT will be recollected, that, wearied with the preposterous ambition of the bog-trotter; the Captain, by the advice of a gentleman, had consented to let him try his luck of getting into some employment under government.

However; after reflecting with himself, a long time on the subject, he could not help expressing to the gentleman, with whom he was still in conversation, his doubt of the success of such pretensions. Said he, after all, I do not see how it can be reasonable to suppose that he can come to any great height, in state affairs: he is totally illiterate and uncultivated.

As to that, said the gentleman it is no reason at all. Do we not read in history, of persons of the lowest education who have risen to the greatest heights both in the civil and military line? Butcher's sons, keepers of pigs feeders of sheep, trafficers in small wares, have come to be Cardinals, Popes, and Ministers of state. That impulse of mind which prompts him, to be something, indicates a capacity to be something. We seldom find in men, a strong desire of obtaining any thing which depends on human power, who have not been able to obtain it. Hence it has been said that let a man determine to be lord mayor of London, and he may arrive at that dignity.

The Captain yielding to the reasons, began to think, in what manner, it might be proper, to give him an introduction, and bring him forward; whether to endeavour to cultivate an acquaintance with some members of Congress, or the heads of departments, such as the Secretary of the Treasury, of State, at War, &c. or to begin with some of the subordinate clerks, and rise gradually to the knowledge of the principals.

This, said the gentleman, would be beginning at the wrong end. These people must naturally be jealous, especially of such as appear to have talents; not knowing but that in time

they may come to supersede them. The most advisable way is to attack the head at once: present him at the levee of the President, and make him known to the Chief Magistrate. This is going to the fountain, and not depending on the streams, that divide among themselves; and sometimes sink in the earth and disappear. Having been once seen at court, he will acquire friends; and the President himself, can with more propriety take notice of him.

But would it not be necessary, said the Captain, before we undertake to present him at the levee of the president, that I should have him rubbed down, and clothed a little better than he is at present?

Not at all, said the gentleman. It will be best to present him *puris naturalibus*, just as he is, without brogues; in his overalls, with that long coat and slouched hat, which you have given him to wear. The president, seeing him as he is, will anticipate what he may be, when he comes to be dressed off in a suitable manner; and imagination always out-goes the reality. Besides, unless he had been accustomed for some time to good clothing, he will appear awkward in it, and move with pain to himself and to others. Take a country girl that is neat enough in her short gown and petticoat, and put her in a fine silk with stays, and she will appear to much less advantage. A clown in his jacket and trowsers is respectable, but in a broad-cloth coat, with suitable habiliments he would move ridicule.

Governed by these observations, the Captain proposed to take Teague to the levee the next evening.

The gentleman who thus advised the Captain, though a grave man, I do not think was serious. He has been what we call a wag, and wished to amuse himself with the extravagance of introducing Teague as a candidate for public offices and taking him to the levee. For the Irishman was certainly in no very decent apparel to appear at the court even of a republic. The jacket and trowsers, or overalls as some call them, that he had upon him, though of rough materials, being a coarse tow linen, that had not had but one boiling before it was made up, were not even whole—what is more, not clean; not that he had voluntarily on some great occasion, for a public or private cala-

mity, as was the manner of the Jews, rent his garments and put on sackcloth, and strewed ashes on his head; but what came to the same thing, by lying by the fireside at night, and wrestling in the day with the hostler and servants at the tavern, he was reduced to the same raggedness and ash-powdered state.

Nevertheless, though there might not have been time to have washed his duds; yet a patch or two might have been put upon his vestments; a considerable impression having been made upon his flank by a sharp point; and his rear being uncovered a hands-breadth or more, unless indeed his breeches had been taken off altogether, and he had come forward a real *sans culotte*, without any thing on his backside at all.

THE LEVEE.

HAVING waited with impatience for the evening, the Captain, with the candidate, set out for the levee. Arriving at the door, the Captain, entering first, and Teague just behind, he addressed the President: said he, May it please your Excellency, here is a young man, whom I take the liberty to introduce as a candidate for state employment. He has been offered a seat in congress. But it appears to me that a place in the executive department would suit him better——His name is Teague O'Regan; and has been for some time a servant of mine, a bog-trotter; but I believe I could now spare him, if your Excellency has occasion to make use of him.

The attorney general, and several others who were present, were a good deal confounded at the proposition. A little lean Frenchman in the room, with a sword by his side, was astonished; and expressed above an hundred foutres to himself in the compass of a minute; I do not mean that he spoke out, but thought them to himself in a short space. A British consul present, who was a man of a philosophic turn of mind, could not but reflect on the nature of a republican government, and the extraordinary assurance of the lowest class to pretend to offices.

The president, in the mean time, contemplating the object,

made a pause. But after some time, recollecting himself, bowed to the Captain, and to Teague, and signified that doubtless proper notice should be taken of the merits of the gentleman, and provision made for him. This he said, bowing at the same time in a circular manner, and turning round as if to converse with another person, to whom attention was in his turn due.—Teague in the mean time advancing with his mouth open, and both his arms stretched out, was about to harangue in his own dialect, as plase your anour, &c. but an aid-de-camp of the President, or some one concerned in the ceremonial of the occasion, touching the Captain and Teague, and conversing with them towards the door, gave them to understand that they might depart for the present: and that there was no manner of question but that his excellency had taken notice of the matter, and when any appointment was about to take place, the gentleman would be remembered.

CHAPTER II.

CONTAINING REMARKS AND OBSERVATIONS.

I OBSERVE, from some scraps in the public papers, that the holding a levee by the president of the United States, has given offence to men of severe and extreme republican ideas: for, as at the reformation from the Roman Catholic superstition, the Puritans, and other thorough paced reformists, were offended with the church of England, for retaining some particulars of the ancient ceremonies: such as the ring in marriage; the cross in baptism; the surplice; kneeling at the sacrament; bowing at the name of Jesus, &c. so here: the more rigid revolutionists from monarchy object to any vestige of its customs, and would lay aside totally all resemblance of it.

On the other hand, it is suggested by thoes who would justify or apologize for the holding a levee, that it is in itself no substance or essential of monarchy; it is, at the most, but a sha-

dow of it, and can do little harm; that the institution was suggested by John Adams, who, having just returned from his embassy in England, had no doubt good reason to suppose that it would be pleasing to the English people, who were accustomed to such things; and to the king especially, who, as far as we understand from Peter Pindar, is but a thick-headed prince: it would be pleasing for him to reflect, that though he had lost direct authority and jurisdiction in these states, yet we were still disposed to touch, as it were, the hem of his garment, and adopt some of the trappings of royalty. In this case he could with more propriety take notice of his brother George; having a levee like another prince, than if he remained but a bare republican, like a plucked fowl, without any plumage to decorate his dignity. It is also said, that it was on this principle that Citizen Adams proposed introducing titles of nobility, such as, Duke and Duchess, Marquis and Marchioness, Count and Countess, Baronet and Baroness, &c. For, that complying in these small matters with the style of the English ranks, and the genius of their government, it would produce and preserve a greater amity between the nations, and with the court especially; and enable us to obtain greater advantages in our treaties of commerce. Whatever may have been the principle, I do not think the proposition bad. It could not be blameable: for Saint Paul himself, in matters of religion, a thing much more delicate in its nature, did not hesitate to shave the heads of four young men to please the Jews; and what was worse, circumcised the poor boy Timothy. What then, if to humour a weak king and a prejudiced people, we had received the appellations of nobility? Besides, the matter might have been so managed, as not to injure the stamina of our constitution; that is, not to confer the titles; but let the people take them. Carlisle, for instance, the constable in Philadelphia, might have called himself Lord Carlisle, and so on.

The advocates for a levee say, that it is useful in order to avoid the interruptions of persons calling on the President at his private hours, who have no other business than merely to be introduced and to see him; that setting a couple of hours aside, one day in the week, for the purpose of satisfying the cu-

riosity of the people is good economy; and is like throwing a barrel to a whale, in order to preserve the ship. For that, if this was not indulged, little else could be done through the week, than attending to the formality of receiving visitants. To this it is answered, that it must be impertinent in any one to call upon the President who has no business with him, and if he has business, a levee is not the place to settle it; that the Roman Pretors, and Grecian Archons, made out to discharge their offices, without this expedient; that it is not consistent with the honour of wise and modest republicans, to have it supposed, that from idle and light-headed curiosity, they would be troublesome to their chief magistrate; if any were so, calling once, they could be dismissed in such a manner as to cure them of it; and the thing being once known to be improper, the idea would pervade the mass of the citizens, and the most uninstructed would be taught not to transgress by so obvious an intrusion.

Besides; the curiosity of seeing a man eminent in office, exists chiefly with weak minds; for the more solid know, that it is not the figure of a great man that has made him such; but a series of prudent and successful conduct They are sensible that when they see the most distinguished in arts, in letters, or in arms, they will see a person that looks just like another man. Is it worth while then, say the anti-levites, to consult the curiosity of gaping haubucks, by obliging the chief magistrate of a government, to show himself to them once a week, when he has so much real business on hands?

For my part, lying at the back of a mountain here; the cool west wind blowing on me; I find myself little heated with the difference of opinions on this question. All I shall say is, that the ceremony of a levee would not be agreeable to my mind; and if I should be chosen President at any time, with which my friends flatter me, I believe I shall not continue it, unless, indeed, I should be allowed to discharge it by proxy. For I could not myself submit to stand two hours, once a week, in a circle, like a bear at a stake, to be saluted by all comers and goers, and be obliged to say some words, of course, to get clear of them. It is possible, this declaration may affect my election;

but such is my habit of candour, that, being on the subject, I could not help making it. And I flatter myself the most strenuous levites, may be reconciled to it, when I propose in its place to have myself taken off the more abundantly in portraits, and to have innumerable medals struck, representing my physiognomy and features; and to assist this, I shall not be backward to have descriptions given of my person, manners, and apparel, to satisfy the curiosity of strangers. This I hope will suffice.

CHAPTER III.

FROM the reception at the levee, which the Captain thought favourable, he began to entertain more confidence in the advancement of Teague; and, under this impression, thought it now advisable to begin to take some pains with his bodily appearance, and by the next interview produce him to the best advantage.

To conduct this by system, the first thing was to heave him down, as it were, and scrape off his barnacles. This was done by ordering into an apartment of the kitchen, a tub of warm water. His overalls being stript off, and putting his feet and legs in this, with hickory ashes and a pint of soft soap, the hostler was occupied an hour or two, in the necessary lotion and friction, until the upper skin began to come off, and the natural complexion of his flesh to appear. After this, being stript altogether, his whole body underwent the same operation, the Captain standing by, and ordering his joints to be stretched, in the manner of the Turks in their baths. After this, a clean shirt was put on him, and the usual attire of a common man.

The next thing to be done towards forming the bog-trotter, to some degree of decency, was the teaching him some more easy movements of his person, so as not to lift his feet so high, or make such long strides: as not being necessary, where there were now no sloughs or ditches to leap over; but carpets, or

plain floors to step upon. This, with the instructing him in what manner to turn his toes out, or at least to keep his feet parallel in walking; and turning round, to throw one heel into the hollow of the other foot; at the same time, in what manner to bear his arms and head; and to preserve or incline his body, in receiving or returning a salutation——considering by what means this was best attainable, the Captain thought to himself it might be advisable, in the first instance, to employ a dancing master. For though the lessons of such a teacher, might not give ease of behaviour all at once, yet these might lay the foundation of it. For no man ever came from the hands of a dancing master with a natural ease and flexibility of joint and limb; yet being taught to move by rule at first, in the course of mixing with good company, the wire edge of art would wear off, and an ease of demeanour be attained.——For this reason he thought proper, the next morning, to send for Monsieur Duperie, and to address him as follows:

Monsieur Duperie, said he, here is a young man of some talents, as the world supposes, though I never could find them in him; who is in a fair way to be introduced into the political and probably the gay world: and as he is but rustic and awkward in his movements, I would wish to have him polished; not that I expect he can attain to great perfection in the highest species of the dance; such as the minuet, or the cotillon, or even the manœuvres of a contre dance; but simply in the position of his feet, and to step and move with propriety. For I do not think it necessary for a statesman, that he be a proficient in the saltatory art; but simply, that he be able to bear himself upright, and to enter a room in an easy manner, and not take too long strides in walking across the floor.

The Frenchman, eyeing Teague, thought with himself that he was but a rough subject to work upon; nevertheless, concealing his sentiments, as the manner of the nation is polite and compliant, he replied: Monsieur Capitaine, said he, ver great sensible of de honneur, que vous me faites, de attitude of d'ourself be so ver natural, dat prove de high degree que vous acquis in de art dat I tashe; and trow un grand lustre, on de talents dat I possede.

Such was the compliment to the Captain himself; though, by the bye, he was but a plain man, and had never been taught to dance.

Monsieur Douperie continuing, turned his attention now to the bog-trotter. Dis Monsieur, said he, appear de best calcule of de vorld for de dance. Sa taille, ver good, his limb promettent, ver much en faveur of his talents futures. His muscle, et son apparance nerveuse, confirm me of his strense in de execution. His eye, be ver good, pour fixet son visavis, his partner. Tout me promet un grand expectation make Monsieur most egal myself in de art of de danse.

As to that, said the Captain, I would not have you too sanguine. You do not take into view the low state in which he is; and what pains will be necessary before you can bring him to that point where you begin with others. So low is my opinion of his present grade, in point of manners, that I had thought of putting him a while under the care of a person skilled in breaking oxen, that he might be taught to move by rule in some rough way at the first, before I would trouble you with giving him the nicer precepts that respect the locomotive art.

Tres plaisant Capitaine, ver plaisant, said the dancing master, mais, je me promet dat Monsieur make ver good proficiance, in ver short time.

The Captain now thinking proper to withdraw, left Teague to his lessons.

Monsieur Patrick, said Monsieur Douperie, for understanding that he was an Irishman, and thinking that all Irishmen were named Patrick, he gave him this appellation: Monsieur Patrick, said he, il faut commencer, par les principes; must begin by de principle.

La premiere principe, de first lessong est placer les pieds; place de foot. Voyez; dis foot, cy; comme cela, (showing him how to place his foot) and ce luy, dat foot, la; comme dis foot. (Showing him by his own how to place it.) Tournez les pieds; open de foot, quoi! vous ouvrez la bouche; you open de mout, and not de foot. Vous keep vos foot in de same position, et vous baillez: you open de mout. La second principe, is to keep de body droit—trait. Must sit firm sur ses membres, on de limb.

Tenez votre body as dis (showing him in what manner to keep his body) assieyez vous, sur vos membres, comme ce la; dis way Monsieur Patrick. Fermez la bouche, shut de mout.

I stop here to observe, that the opening the mouth when an exertion of the mind or body is required, is a habit very common with uninformed men, and not at all peculiar to Teague. You will observe, that men who have not been long, or at least much in the habit of writing, when they put pen to paper, open the mouth, and protrude the tongue, moving it as the pen turns to the right hand or to the left, or draws the stroke long or short; and, you will see a cordwainer of good skill in his trade, from mere habit, and not from any defect of art, put out his tongue, and move it as if it could guide his hand when he is paring nicely the margin of the sole of a shoe or boot: Having made this observation in justice to the bog-trotter, I return to my narration.

The Captain coming in at this point of the business, made enquiry of Monsieur Douperie, what success he had with his pupil. Bien tolerable, Monsieur Capitaine, said Monsieur Doupierie, ver tolerable: Monsieur est d'une tres bonne natural; ver good disposition. A la commencement il ne faut pas nous flatter, must not flatter wid de plus haut degre, du success; at de first of de lessong.

The Captain, not so much from the words of the dancing master as from his countenance and the tone of his voice, saw that he was not so sanguine with regard to the proficiency of the bog-trotter as he had been at first: Nevertheless he was not discouraged in suffering Monsieur Douperie to go on with his lessons; because he expected little more, as has been said, than some improvement of step and gait. Nor did he draw any conclusion unfavourable with respect to the attainments of the bog-trotter in a political career; because he well knew that awkwardness of manner is not at all inconsistent with the highest literary and political abilities; and that some of the greatest geniuses that the world has produced have never been able to attain the graces of behaviour. The poet Horace says of Virgil—*magnum ingenium sub inculto corpore latet*: and the anecdote of Harley, earl of Oxford, is well known; who, when

queen Anne made him lord treasurer, his dancing master expressed his astonishment, and wondered what the queen could see in him, for he was the greatest dunce he ever had at his school.

With these reflections, withdrawing, he left the Frenchman to go on with his lesson.

La troisieme principe; de tird lessong, said Monsieur Douperie, is to lift de foot; you lift de foot, Monsieur Patrick, le pied droit, de right foot furs—here Teague raised the left. O! mon dieu, said the dancing master, le pied droit, et non pas le guache; de right foot and not de left. Est il possible, you no disting de right foot from de left? Il faut lever le guache: a la bonne heure, you lift de left foot.

Now, Monsieur Patrick, un pas avec le pied guache: lift de left foot. Here Teague lifted the right foot, thinking of the former lesson, and willing to please the dancing master by giving him that foot which seemed to be so much in request by him. O! mon dieu, par blieu, said Monsieur Douperie, est il possible you no disting de right foot from de left?

It is observable of the French character that while they preserve their temper, they are all complaisance, and have the softest words imaginable; but when they break, it is all at once, and they pass to the opposite extreme of peevishness. It is not altogether owing to an irritability of nerve but to that system of politeness which they cultivate; because when the chord of civility is immoderately stretched by a concealment of the feelings, when it is let go, it flies the farther, and with the quicker vibration, beyond the medium of its tension.

O! mon dieu, par blieu, said the Frenchman; and here he had almost said foutre, which is one of the worst epithets that is given, when great contempt is about to be expressed.

However, composing his temper and resuming his instructions, he continued; now Monsieur Patrick, said he, le pied droit, lift de right foot. Here Teague, as he had not pleased his instructor by what he had done last, viz. lifting the right foot, now lifted the left, being always at cross purposes as it were, or still too far forward or too far back in his motions, to correspond with the directions given.

O! diable, diable, said the Frenchman, raising his voice and almost vociferating, quoi ferai je? il est impossible d' instruire cet garcon: no possible make you understand fat I say, you do. Attendez vous, Monsieur Patrick; you look at me, and lift de foot dat I lift; now I lift de right foot; lift de right foot.

Teague standing opposite the master, and lifting that foot which was on the same side with that of the instructor, made the same blunder as before, and lifted the left foot.

Monsieur Douperie enraged beyond all bearing, ran out of the room, and left his scholar for the present.

The day after this Monsieur Douperie, having composed his temper, and attending, the Captain made enquiry, as usual, of the progress of his pupil. The Frenchman endeavouring to put the best face on the matter, said some things of course and complimentary; but could not help intimating that it was une grand difficulty en le commencement, in de beginning, to make Monsieur disting de difference of de right foot and de left.

As to that, said the Captain, it is a national incapacity; for which, as also for their propensity to make what they call bulls, it is difficult to account. There are not a people more brave than the aborigines of Ireland, and are far from being destitute of talents, and yet there is a certain liability to blunders, both in their words and actions, that is singular. Whether it is that a mind strong and vigorous, and of extensive range cannot attend to small things; or that a great flow and hurry of animal spirits, carries them too fast for reflection; or that there is a transposition of the brain, so that things present themselves by contraries to the imagination; I cannot tell: but the fact is so that in their own country, as I have been told, when they are taught to dance, which, by the bye, is a hint which I forgot to give you, they bind on the right and left foot different badges, on the one a twisted wisp of straw, which they call a *sugan*, and on the other a band of ozier twisted in like manner, which they call a *gad*: so that when the word is given to raise the one foot and depress the other it is *rise upon sugan, and sink upon gad*; so, that though the tiro may not all at once, and on the word given, be able to distinguish the right foot from the left, he may easily tell gad from sugan, as his eye can assist his ear

in this case, the object being simple; whereas right and left are relative terms, and that which is on the right in one position, will be on the left in the contrary.

Monsieur Douperie was willing to avail himself of this hint, for understanding that the bog-trotter was a candidate for state affairs, he was greatly anxious to have the honour of giving him some proficiency. Accordingly, though he did not procure a straw sugan, and an ozier gad, yet he made use of what he thought might be equivalent, viz. a red rag, and a blue; so that instead of bidding him move the right foot or the left, he could desire him to move the red rag or the blue.

Having tied these upon his ancles next morning, he began his lesson. Now, Monsieur Patrick, said he, lift de foot dat hab de red ribbon: Teague obeyed with exactness and promptitude, and raised that foot. Now, said Monsieur Douperie, de foot dat hab de blue ribbon.—Teague hit the direction, and raised the foot with the rag upon it.

A la bonne heure, vous y voila, said the dancing master: ver glad Monsieur Patrick you make so good proficiance; en peu de tems, presentera a l' assemble. You danse ver well, short time.

La quatrieme principe, said the dancing master, de fort lessong est former une pas, to make de step. Voyez Monsieur Patrick, fat I do. You make step, ne pas long step, mais van little step. The Irishman attempting to obey the directions and to step, made a stride about an ell in length with his arms stretched out, and gaping at the same time. Foutre, said the dancing master; quoi! Vou baillez; you open de mout yet. Oh! diable! diable! foutre! une bete! But composing himself, he proceeded. Rangez vous a quartier; step to de van side, comme ce la; showing in what manner to step out with one foot at right angles to the other.

The Irishman endeavouring to confine his feet to rule, felt as much embarrassed as if chained by the heels; and attempting to make the step as requested, and making the usual exertions, with his eyes staring, his arms stretched, and his mouth open, lost the command of himself on the floor, and being thrown from the line of gravity, was about to fall, when, to save him-

self, he made a catch at the dancing master, and drew him down with him.

The dancing master supposing that he had understood him, though in French, when he used the term foutre, and called him a beast, and resenting this, was about to take vengeance; and having heard of their mode of biting, gouging, &c. in America, was much alarmed, and disposed to throw himself on the generosity of the Irishman, as not being able to contend with him in strength: He exclaimed, O! my lord Patrick, excusez moi, pardon, Monsieur Patrick, je demand pardon. Pauvre diable que je suis. I be van poor diable. Vous etes un honnete homme. Ver good man. Un homme brave, courageux, absolument un homme brave, gallant, tres brave, O! je suis un malheureux, I be van poor diable. Je demand pardon, my lord Patrick.

These were the exclamations of the Frenchman, though at the same time he was uppermost, but entangled by the bog-trotter, who having still a hold of him, was endeavouring to rise, which the other was disposed to prevent, thinking it advisable to retain the advantage he possessed, and to keep him down until he could appease him by his entreaties, or until help should arrive; so continuing his expostulation, he exclaimed, O! my lord Patrick, faites moi, grace. I give you my money. J'ai beacoup d'argent. I give you an order sur mon intendant de cent Loius; one, two, tree hundred guinea. I forgive de compensation of de lessong.

Teague, in the mean time, having understood that chastisement was usually given at school for inattention or slowness in acquiring the elements, and not understanding broken French, conceived that the dancing master was expressing his resentment, and about to inflict punishment; and therefore endeavoured to excuse himself by a speech on his part. God love your shoul, said he, dont be after bating me, because I can't walk like a crippled goose, just at once. By Shaint Patrick dis is like stoodying law in de work house, where de first ting is a good bateing; God love your shoul, let me up, and i'll step as strait as a lame shape, or a dog wid his leg broke into de bargain.

By this time, struggling they were both on their feet, the Frenchman still calling out, voulez vous me tuer; O! ma femme, mes enfans, spare my life my lord Patrick, and the bog-trotter beginning to curse and swear, and to raise the Irish howl.

Being disengaged, the dancing master made his escape, and waiting on the Captain, not wishing to be under the necessity of giving any more lessons, gave him to understand that Monsieur had made ver good proficiance, en ver short time; that he was capable to present himself in public wid all de success possible; that it was not necessary to give him any more lessons.

The Captain did not suppose that the Irishman could have made such advances as the politeness of the Frenchman would lead him to believe, but he concluded he might have acquired what would be sufficient as a foundation for his obtaining some decency, though not elegance in his manner and deportment.

Paying, therefore, Monsieur Douperie the sum he demanded, and thanking him for the pains he had taken, the Frenchman withdrew.

CHAPTER IV.

HAVING bestowed some pains to cultivate the personal movements of the bog-trotter, it now remained to endeavour to improve his manners. This the Captain undertook himself, and though he had not read Chesterfield, yet he had some common ideas of decency, and delicacy in habits, and behaviour. On this point, addressing his pupil, he began.

Teague, said he, you have now got, in literal terms, your rough coat off; that is, you have some better dress, than what you used to wear; you have also had some lessons, in what manner to stand, or move your feet, as there may be occasion; it now remains to instruct you with regard to habits of delicacy in some matters. You must be careful to keep your hands and

face clean; pair your nails, and let no black be under them. Wash the inside of your mouth, and brush your teeth; keep a handkerchief, and wipe your nose with this, not with your bare hand; when you cough, spit out, even should there be nothing to spit, lest the imagination of another may suppose that there is.

In the next place you will be careful to avoid scratching your head, or putting your hand in the waistband of your breeches, or turning your back to the fire, and pulling up your coat behind, which is the way of the vulgar. Put but a small quid of tobacco in your mouth, not to swell the cheeks as if you had robbed a weaver of a ball of yarn, and put it there. Do not spit on the floor, if you must spit. In eating, sit close to the table; do not put your nose too near the plate; put but a little in your mouth at once; do not speak while your mouth is full, or while you chew. If any one speaks to you in this predicament, bow, as much as to say, I will answer you presently: you will avoid picking your teeth with a fork, or sucking your fingers after fish. Drink healths sparingly, if at all. Do not blow in your cup to cool your tea. Keep your infirmities to yourself, and do not complain of pains in the bowels, &c. A gentleman should have no complaints, unless to his physician, of any thing but the gout, or a fever, or the rheumatism. Give no information of a bad digestion, or food being heavy or light to your stomach; of your agreeing with this or that food, but its not agreeing with you, as the vulgar say; that is, as we shall understand you, it gives you the belly-ache. Take care not to value yourself on your eating, as that will show a gross mind; or on your drinking much, as this is but low ambition. Sing no bawdy songs, especially amongst ladies, such as Brian O Linn, and Arthur O'Bradley, or Tristram Shaddy O. For though these were suitable enough to your former station, and such as you have been accustomed to sing among the girls at the taverns, yet they will not pass amongst more refined company. You must get some more fashionable airs, such as the Bird, or Guardian Angels, or the like.

Even at clubs, amongst gentlemen, I would recommend it to you to avoid lewd and indecent songs; especially if they are of

the gross and disgusting kind. As you are an Irishman, a verse or two of Lango Lee might be excusable. It is true, that in the higher ranks, among both males and females, the double entendre is sometimes used; but unless it is with great delicacy, and relieved by singular wit, it is not admissible.

There are rules of good manners which you are to observe. Such as when you walk with any person, let them walk next the wall; if you are about to enter a room with another, let him enter first: or if about to sit down, give way to another who is also about to sit down. Decline the higher seat. You must not talk too much, especially about yourself, boasting, as I have heard you do sometimes, of jumping and trotting, and how you could wrestle. I am afraid, Teague, that after all the pains I am taking with you, you will spoil the broth, by some outbreakings of your old tricks and habits, in some way or other. However, since I have suffered myself to be persuaded to try the matter, let it go on, we shall see the issue of it.

These are the outlines of some of the hints upon manners given by the Captain.

CHAPTER V.

THE BEER HOUSE.

HAVING thus far cultivated the bog-trotter by washing and currying his person, forming his movements, refining his manners, and giving him some ideas of delicacy of behaviour, it now remained to introduce him in a knowledge of politics; and for this purpose, as he could not read the Gazettes, or other publications, it became necessary to give him the opportunity of oral information on political questions: and as attending the debates of congress, and hearing only in the galleries, would not put it in his power to join occasionally in the debates, and exercise himself in speaking; the attending private clubs,

or spending evenings occasionally at beer houses, seemed the more eligible means to be adopted. Accordingly, an evening after this, the Captain taking him to a beer house, and occupying a bench, called for a mug of ale, and bade Teague attend to the conversations that were going forward.

The redemption of what are called certificates was at that time the subject of debate. It is well known to the readers of the present day in America, but which perhaps will not be so well understood when this work comes to be read an hundred years hence, that the United States, having incurred debts during the war with Great Britain, and being unable at that time to discharge them, could only give certificates of the respective sums due to the several creditors; these they did give to the soldiers of their army, to those from whom they had purchased articles, or who had rendered any service: The prospect not being immediate of the public being in a condition of taking up these, and the necessity of many of the holders pressing, they had transferred their right in the cirtificates for a fourth, fifth, or sixth of their nominal value; in some cases, at a much lower rate.—The question was, whether, under these circumstances, the original holder should be bound by the contract, and transferee ought to take the whole sum from the public.

It was stated on one side, that it was the folly of the holder to make the contract. There was no fraud or imposition in the case; what he did was with his eyes open. There was no undue advantage on the part of the purchaser, for he took no more than the place of the holder; and the bargain was fair and equal on both sides. The one had a present certainty which he preferred: the other an uncertainty of a greater sum, of which he chose to run the risk. The purchaser who gave credit to the bills of the states, stood in a better point of view than the holder, who distrusting payment, had parted with them.

On the other side it was contended, that the certificates being only the evidence of the debt, the receiving that was no payment; that real service was rendered, and real payment should be made; that the purchaser discovered a distrust of the

of the credit of the government as well as the holder, in not giving the full value, and therefore stood on no better ground; that from the prevailing ideas under which these contracts were made, the holder did conceive himself parting with these securities at an under value, and the purchaser, as obtaining them at that rate, but neither had an idea that the loss on the one hand, or the advantage on the other, could be so great as on the principle of the provision made for the discharge of the public debt it had come to be; that for these and other reasons measures ought to have been adopted of a discrimination between the original holders and the transferrees.

Teague had listened attentively, and, contrary to the injunction of the Captain, with his mouth open. He would willingly have taken a part in the debates, but the Captain, thinking the subject too abstruse to begin with, did not seem to approve of it, and shaking his head, repressed the disposition of the bog-trotter.

The next topic of argument was that of the assumption of the state debts. In order to understand this, we must state, that, in carrying on the war against Great Britain, contracts were made, and debts incurred, on the faith of the confederated states, by their representatives in congress, and this was called the continental debt. At the same time, contracts were made and debts incurred, on the faith of individual states, by their representatives in the state legislature, and this was called the state debt. This whole debt, continental and state, had been thrown into one mass, and the payment assumed by congress. The policy of this measure was now canvassed. On the one side it was contended, that as the whole debt, continental or state, was payable by the United States, each state paying the quota apportioned by the resolves of the former congress, and having credit for what state debt contracted on account of the war, was over or beyond this quota, the question was no more than this, whether the ways and means of raising money for the discharge of its proportion of the state debt, should remain with any state, as was before in the case of furnishing its quota; or whether the United States, assuming the debt in the first instance, should take upon themselves to discharge the whole;

that it came to the same thing, as the debt was payable by the whole, and the only question was, with whom it should lie to devise ways and means, to discharge it; that the system of finance became more simple, when the United States assumed the whole, and provided for the payment by ways and means of their own at once; that *it would contribute to the energy and secure the establishment of the federal government, to have that government the immediate debtor of the whole amount.*

To this it was answered, that each state was a better judge of the ways and means within itself, for the raising money to discharge its debt; and while the United States, now having command of the imposts, should necessarily take upon them to collect and provide for the discharge of the continental debt, properly so called; yet it might be left with each state as before, to collect and pay over what is called the state debt; receiving credit from the United States, and having a right to draw from thence, any overplus of that proportion which by the resolves of the former congress they ought to pay of the whole debt.

The Captain thinking this subject also above the comprehension of the Irishman, was not willing that he should speak yet.

The next topic was that of the incorporation of the bank of the United States, some contending that no power was given by the constitution to the general government to incorporate banks; others asserting, though not expressly, yet under the article of paying debts, &c. and making laws necessary for that purpose, it was by implication given.

The Captain thought this also above the reach of Teague, and obliged him to be silent.

The next subject of argument was the policy of the war carrying on against the Indians. By some it was contended that an Indian was a good creature, simple and inoffensive, like a young child; that you might put your finger in his mouth and he would not bite; that by speaking softly and kindly, and giving him victuals and drink, and leggins, and breech-clouts, and blankets, you might do what you please with him; that when you gave him ammunition and fire-arms, he would go out and kill turkies, and shoot down squirrels, and bring you in a deer now and then; and there was no such thing as an Indian steal-

ing a horse, or burning a house, or taking a scalp, unless you had first stolen his horse, or burnt his house, or taken his scalp; that when you made a treaty with these people, they had such a love of justice, such a sense of honour, such a perfect command of themselves, and their young men, that there was no danger of their departing from the treaty.

On the other hand it was advanced, that, as a savage differed little from a beast of prey; a wolf, or a panther of the woods; was rude, his passions violent, attached to no farm, cultivating no art; his only amusement or sense of honour war, or hunting, the image of war; his sense of justice little, his sense of honour none at all; no government in his state of society; no security for individual or national engagements; that fear pervading the mass, by reaching the feelings, and apprehensions of each individual was the only principle by which they could be governed; that instead of giving goods, as heretofore, it became us to retaliate by a heavy war.

Such were the arguments on each side of this question; when the Captain looking at Teague, and observing that he was anxious to advance his opinion, assenting with a bow, or inclination of his head, he seemed to signify that he might speak.

But before we hear him, it will be necessary to observe, that during the preceding arguments, the company had taken notice of him, as he sat beside the Captain with a mug of beer before them; and had wondered in their own minds who he could be; for though he was a little brushed up by this time, as may be supposed, having been at the levee, and taught to dance, and received lessons of delicacy; nevertheless, there was still an uncouthness in his appearance that could not be all at once shaken off.

> ——— "His form had not yet lost
> All her original roughness, nor appear'd
> Less than a paddy dress'd; and the excess
> Of his rusticity remov'd."——

He therefore the more easily engaged attention, when raising his voice he began as follows:

Plase your anours, said he, I have heard of dese Indians, when I was tratting wid de Captain my master.—I came acrass one o' dem, who affered a hundred dallars for my scoolp; he was going to a traty here abouts. But my good master de Captain took my part, and didn't let him take it aff; de vile savages! O! I have heard of dese Indians, plase your anours, dey come out of de woods, and stale shape, like de rabbers in Ireland, and burn houses, and take scoolps; trate wid dese! I would trate wid dem, wid a good shelelah, or tomahawk to break deir heads. Give dem goods! by Shaint Patrick, I would give dem a good bullet hole in deir faces; or shoot dem trough de backside for deir pains. If I was in Cangress, and God love shouls, I wish you would put me dere, I would make a law to coot dem aff, every one o' dem. O! if my uncle Phelim, and my cousins Dennis and Dermot, and my brother Murtock, and de oder boys was here, we would chase dem, as you would chase one of deir own shape; and keep dem aff de country, and send dem home to ate paratoes God love your shouls, raise a good party and go out upon dem, and bring dem to de coort, and not let dem be staling shape, and taking scoolps from de poor people.

You tink to plase dem, by spaking good words to dem. Spake a good cudgel upon deir heads, and bid dem be asy dear honies, and keep at deir homes, and plant paratoes, and be hang'd in deir own country; plase your anours. Trate wid dem! Trate wid de wolves or de bears, dat roon troo de woods: I would trate wid a good knock in deir troat, and be doon wid dem.

From the manner in which he spoke, of having been in danger of losing his scalp, and the Captain rescuing him, it was understood that he had been in a campaign against the Indians, and his fervour was excused, and thought natural. Those particularly who were for using force against the savages, thought the Irish gentleman had spoken very well.

Encouraged with this success, the bog-trotter was confirmed in his opinion, that he was fit for any political appointment; and the Captain himself, began to entertain better hopes of his advances than he had yet done.

CHAPTER VI.

THE circumstance of having been at the levee, and having made a speech in the beer-house, which had been much approved, and above all, it being announced that he was a candidate for state employment, had made the bog-trotter a pretty general theme of conversation.—Sundry persons who were expectants upon government, had procured themselves to be introduced to him, as supposing that when in office, by and bye, he might have it in his power to do them service. Even by those that were in government, in the legislative, executive, or diplomatic line he was not neglected. Several members of congress had left cards. Assistants, and deputy assistants in office, foreign consuls, two or three directors and cashiers of banks, had waited upon him and paid him their compliments.

His name became known in the gay world, and by a gradual introduction, he had become acquainted in some of the best families of the city. The ladies in general, were much taken with him. They thought him a plain, frank, blunt spoken Irish gentleman; not harassing them with deep observations, drawn from books, or an ostentation of learning; but always saying something gallant, and complimentary of their persons, or accomplishments; such as, God love your shoul, my dear cratur, but you are de beauty of de world. Sleeping or waking, I could take you to my heart and ate you wid de very love o' d' my shoul dat I have for you. De look o' d' dur face, like de sun or de moon, run trough me, and burn up like a coul o' d' de fire; dat I am shick and fainting to take du to my arms, my dear cratur.

Declarations of this nature, made without any ambiguity, and warm and violent in their nature, had rendered him, as I have said, pretty generally a favourite of the ladies: far, indeed, beyond any thing which the Captain, simple and ignorant of the world, had ever imagined: his astonishment, therefore, was not small, a day or two after this, when walking the street, he saw a carriage pass by, with a gentleman and lady; and, on asking

whose carriage that was, and who the gentleman that was in it; for he was struck with some resemblance of the bog-trotter; it was answered, that it was the carriage of Mr. Haberdasher, a merchant of the city, whose lady was taking an airing it would seem with Major O'Regan, a member of Congress, or Ambassador, or something that was just come to town.—Thought the Captain, is it possible! I see that I have been a fool all my life; and though just going out of the world, am but beginning to get experience to live in it. I had been led by his own confidence, and by the opinion of others, though with great doubts, on my part, to suppose it possible that he might have come to be of some respect in government, the discharge of an office, requiring rather solid than brilliant parts; but that in so short a time, or indeed after any period, he should become a favorite of females of taste and fashion, never entered into my head at all: and forsooth they have given him the appellation of Major, though he is about as much a major as my horse.

Such were the ideas which the circumstance of Teague in a carriage with a fine lady, naturally produced in his mind. Nor indeed should we think them unreasonable, were it not that we know there was nothing extraordinary in the case. For though abstractly considered, it would seem improbable that the female mind of great delicacy and refinement, should be captivated by a rough and gross object; yet we know that the fact is in nature, and we must leave it to the philosophers to account for it. Nor will this be any difficult task, when we consider the power of imagination. Here was a new object, unknown, as to its origin, and high, as to its pretensions; and what is novel and not fully comprehended, and lofty in its nature, has a supereminent dominion over the human mind. Hence the proverb, "far fetched, and dear bought, is good for ladies." But on the present occasion, a particular principle operated in favour of the bog-trotter: viz. the taste and fashion of the day. For as in the age of chivalry, a knight was the only object in request; and at the beginning of the revolution in America, a Baron or a Count from France or Germany was the ton, so now, since the adoption of the federal constitution, the appur tenant officers of government are the only characters in vogue.

And as in the first instance, mere squires had been taken for knights, and passed very well; and in the second case, tailors and barbers had slurred themselves for gentry or nobility, what could hinder the bog-trotter from availing himself of the whim of the day, and be taken for a person qualified to fill any place in government for the bare pretending to it? And being once taken for such, what prodigy was there in his being in request with the females and all the first families of the city, who might be ambitious and vie with each other in having him married to a niece or a daughter, that so being raised above plebeians by the connection they might be considered as of a patrician degree? Let the principle be what it would, whether taste or ambition, the fact was that the bog trotter was courted and caressed by all the first people: there could be no card party without Major O'Regan. A young lady sitting by a gentleman in any house, and seeing him pass by, would start up, and run to the window and say, Oh! there is Major O'Regan. When he was in company, and would laugh, and put out his tongue, as if he was about to sing Lillibullero, the young ladies would laugh too; not that there was any jest in what he or they said; but just because the Major had laughed. When he would put out his paw to touch the hand of any of them, O la! Major, one would say; O now! Major, another; don't now Major, a third would exclaim, rather to attract his attention, than to repress his advances.

The fact was, there seemed to be a kind of Teague-omania amongst the females, so that all idea of excellence, personal or mental, was centered in him, and all common lovers were neglected or repulsed on his account. A melancholy instance of this kind occurred to the Captain the following day, when walking by the margin of the river on which the city stood, and towards a grove of wood which skirted it on the south, he observed a man sitting on a tuft of the bank, with his head reclining, in a melancholy position, and looking down upon the wave beneath him, in the manner in which Achilles is described by the poet Homer, as looking on the purple ocean, and complaining to the goddess Thetis of the injury done to him, when the maid Briseis had been taken from his arms by the orders of Aga-

memnon. Sensibly touched with the appearance of woe in any case, the Captain could not avoid advancing, and accosting him: Sir, said he,——but what need I take up the time of the reader with stating particularly the words of the address: it is sufficient to say that, with all necessary delicacy, the Captain gave him to understand that he took a part in his misfortune, if there was any upon his mind, and would think himself extremely fortunate, if by language or acts, he could alleviate his griefs.

Sir, said the other, it is impossible. I am an unhappy man, who have been for some months in love with a young lady of this city, and whose affections I had conceived myself to have engaged by the most unremitting attention. I had counted upon her, as my wife, and in all my industry in business, which is that of a merchant, I had my thoughts directed to the provision, I hoped, to have it in my power, to make, in order to support her with dignity and affluence. Yet within these few days, her attention is engaged, and her affections alienated by a certain Major O'Regan that is, or is about to be engaged in some public employment.

Major O'Regan, said the Captain, laughing; is it possible!

Do you know him, said the gentleman?

Know him, said the Captain; he is my bog trotter; he has been my valet de chambre these three years; and of late my hostler and boot cleaner, in my travels to this city. I believe I could prevail with him for a pair of breeches, or so, to resign his pretensions to the lady.

At this, the eye of the inamorato began to resume its lustre, and the paleness of his countenance to give way to some freshness of complexion. Give me your name, and the name of the lady, said the Captain, and call upon me to-morrow, about nine o'clock, and I will endeavour to make such terms on your behalf with this same Major O'Regan, that he will give you no further trouble, on the score of the lady.

The inamorato expressed his thankfulness with great animation and fervour; and accepted the invitation to wait upon him at the time proposed, informing him, at the same time, that his name was Williams, and that of the lady, was M'Cracken, a daughter of an alderman of the city of that name.

The Captain coming home, addressed the bog-trotter as follows: Major O'Regan, said he, for that, I find is the title which they have given you, there is a young lady of this town of the name of M'Cracken, whom you have by some means engaged to think favourably of you, to the neglect of a former admirer, a Mr. Williams, a merchant, of this city. This gentleman had a claim upon her from a prior attention; and though there is no municipal law that constitutes it a wrong in you to interfere; yet humanity will dictate that it is a wrong. Because it is a small thing to a man whose affections are not engaged, and who has yet wasted no time upon an object, to decline attention to it, or relinquish it. But to him who has set his mind upon this or that lady, it is death to be repulsed, and a man of honour and delicacy of feeling, who sees the advances of another which are well received, will not interfere, even though the object might be agreeable to him. Much less will he amuse himself at the expense of another, by paying attention when it is his own vanity alone that he consults, in showing in what point of view he could stand if he should think proper to persist. I hope better things of you Teague, and that you will conduct yourself on the principles of honour and humanity; you will resign this flirt, for such I deem her, who—he was going to say, who could be tickled with you; but having a point to carry with Teague, he chose to use soft words; who, continued he, could so readily change one lover for another. What security have you for the affections of one of so servile a mind? Mr. Williams is a merchant, and has cloths in his store: he will give you the pattern of a pair of breeches to decline your pretensions, and resign the jade to him who had first cast his eye upon her.

Teague, much more from this last part of the argument, than from the sentiments of delicacy, &c. which were laid down in the first of it, consented to relinquish the dulcinea; and so when Mr. Williams called at the hour proposed, an order for the making of a pair of breeches was given, and the bog-trotter pledged his word, that he neither would laugh, talk, walk, or ogle with her any more.

Shortly after this, while reading a newspaper, the Captain heard two men conversing at the opposite end of the saloon in

which they sat, one of them expressing his concern that having a cause to be tried before the court then sitting, his lawyer Mr. Hardicknute could not attend, being indisposed, and as it was alleged, from a disappointment in love, by a Miss Thimbleton, who was of late, as it appeared, taken with a certain Major O'Regan, an Irish gentleman of some note, who had taken notice of her.

Enquiring the residence of the gentleman, and being informed, the Captain ever prompt to do offices of humanity, immediately calling for Teague, who was in the bar-room of the waiter getting him to write a love-letter for him, set out on a visit to lawyer Hardicknute, and being admitted to his chamber, where he lay languishing in bed, accosted him, and gave him to understand that he knew the cause of his complaint, not by feeling his pulse as did the physician of Demetrius, who was in love with Stratonice: nor by any power of conjuration; but simply by hearing it from a client who was interested in his recovery; and that in consequence of this information he had come to relieve him, and had brought the identical Major O'Regan along with him, who for half a johannes was ready to resign all pretensions to the lady. This the Captain presumed, from his influence with the Irishman and from his succeeding on the former occasion.

The sick lawyer at this sat up; and having put on his gown and slippers, expressed great thanks to the Captain and the Major, and very readily handed a half johannes from his bureau, and calling for pen, ink and paper, for he was not sufficiently restored to go to his office, he signified that it would be proper the Major should give him some instrument of writing as evidence of the contract. It was agreed on the part of the Captain and the bog-trotter; and the lawyer wrote as follows:

"Know all men by these presents, that I Teague O'Regan, Major, am held and firmly bound unto John Hardicknute, in the sum of one hundred pounds, money of the United States, well and truly to be paid to him the said John, his heirs, executors, administrators, or assigns. Given under my hand and seal this second day of June, in the year of our Lord one thousand seven hundred and ninety-one.

The condition of the above obligation is such, That if I the said Teague O'Regan, shall withdraw all attention, courtship, or wooing on my behalf from a certain Martha Thimbleton, lady, then the said obligation to be void, otherwise to remain in full force and virtue.

his
TEAGUE ⋈ O'REGAN,
mark.

This matter being fully settled, the Captain and the bog-trotter took their leave and departed. On their way home, a man was seen to run across the street, dressed in black, but without hat, coat, or breeches on. The Captain conceived it must be some mad sans culotte, or unbreeched person that had come over from Paris, and was running through the streets here in order to bring about a revolution; but on enquiry, he was informed, that it was the Revd. Mr. M'Whorter, a young clergyman, who had been deranged in his understanding on account of a preference given by Miss Fiddle to a certain Major O'Regan, who had seemed to have engaged her affections; that it was first discovered on the preceding Sunday, when in his prayer, instead of saying "give us this day our daily bread," he repeated, give us this day our daily Miss Fiddle, and instead of saying, "deliver us from evil," as he ought to have done, he said, deliver us from Major O'Regan; that ever since he had been getting worse, and now had thrown off a part of his garments, and exposing himself in public, appeared to be mad altogether.

The Captain thinking on the subject, was about to parody that line of the poet and to say;

Ye Gods what havock does O'Regan make
Amongst your works.———

But repressing all poetical flights, he wished to lose no time, but as speedily as possible to wait upon the unfortunate ecclesiastic, and by easing his mind, remove his derangement. Accordingly pursuing the clergyman, and having had him seized and conveyed to a chamber; he endeavoured to make him sen-

sible that Major O'Regan, the cause of his misfortune, who was there present, was ready to quit claim to Miss Fiddle, and give him no cause of uneasiness any farther. For this, on their way, the bog-trotter, in consideration of an interest in the clergyman's prayers, had promised to do. But poor Mr. M'Whorter was too far gone. He could talk of nothing, but some incoherent jargon consisting of a mixture of scripture and profane language, one while about Miss Fiddle and Major O'Regan; another while of Daniel in the Lion's den, and Jonas in the whale's belly, and the Devil running into swine. He would imagine sometimes that the devil was in himself, and would squeal like a pig.

The matter being thus hopeless, they sat off to come home. On their way they fell in with a man who called himself a doctor, and had a blistering plaister in his hand, and a gallipot, and a clyster pipe tyed with a string about his neck, and hanging down his back, and had alarmed two or three ladies just before, offering his services in the way of his profession. On enquiry, it was found, that it was the celebrated doctor Cataplasm that had lost his senses, within three days past, on account of a Major O'Regan, that was likely to carry off Miss Blasm, to whom the doctor had been a suitor for several years, and with whom he had just been on the point of marriage.—Despairing from the late experiment of doing any thing with mad people, the Captain waved any trouble with the doctor, and looked sternly at Teague; this will never do, said he: I cannot reconcile it to myself to be in the most distant way accessary to so much mischief; and as, from a deference to the judgment of others, and to your importunity, I have suffered myself to be the means of introducing you to this sphere, I must take care to repair the injury as far as may be in my power, or at least prevent an increase of it as much as possible. If there is some talismanic charm, God knows what it is, in your person or appearance, that makes you thus formidable to the peace and happiness of others in giving this success amongst the females, and if you have not generosity, or moral sense of duty, to use your advantage consistent with humanity, it is full time you should be checked and drawn from this sphere altogether, and sent to your for-

mer bog-trotting, or put into the state if you can get there, that honest men may marry their wenches, whose affections they had previously engaged.

The bog-trotter was somewhat obstreperous; or as the vulgar say, obstrapalous, on the occasion; and seemed to signify that he would not desist; but would pay attention to whom he thought proper.

The Captain saw that it was a difficult matter to lay the devil he had raised, and his hopes rested in this, that he was but the bubble of a day, and that though lightheaded young women in the unfortunate cases mentioned, had given him a visible preference, yet it was rather to torture their former lovers, with a view to try the strength of their passion, than with any intention seriously to make choice of him, and finally accept him for a husband. For he could not think it possible that a woman of fashion and education, would ultimately be willing to give her hand to such a raggamuffin. If indeed, he would come to be a judge or a governor, such a thing might take place: but as it was, it seemed to outrage all credibility.

In this he was mistaken; for, but the very next day, he was waited on by Mr Muchkin, a merchant of the city, who was in the wholesale and retail way as a grocer, and who had an only daughter, Miss Muchkin, to whom the Irishman had made his most serious proposals. It was to her, by the assistance of the waiter, that he had been writing love letters: Mr. Muchkin, a cautious man, before he would give his consent to the match, thought proper to call upon the Captain, whom he understood to be the uncle, or guardian of the young gentleman, with a view of enquiring into his expectations.

Expectations! said the Captain, why just this: that if he should chance to get into office, it is well, and if not, he must return to his bog-trotting. Bog trotting! said the merchant.—Aye, bog trotting, said the Captain; what else would he do? It is but ten days, or thereabouts, since he quitted it; and since, by taking him to levees, and beer-houses, and rubbing and scrubbing him, and teaching him to dance, and giving him lessons of manners, he has been made fit to appear in the gay world. He has but that pair of breeches that you see to his

posteriors, and a pattern not made up yet, that merchant Williams gave him; and for my part I have done all for him that I can do There is just the truth, Mr. Muchkin; and If you choose to take him for your son-in-law, you are welcome; but as, thank God, I have preserved a principle of candour and honesty all my life, I will not deceive on this occasion; and if the match should prove unfortunate, you will not have me to blame.

Mr. Muchkin expressed, by the staring of his eye, his astonishment; and as soon as he could speak, thanked the Captain for his candour: and declared his resolution that if Major O'Regan, as he had the assurance to call himself, should again come to his house, he would turn him out of doors; and that, if his daughter should give him the least countenance for the future, he would disown her entirely. He had taken the greatest pains with her in her education; she had been taught all the polite accomplishments that could become a lady: dancing, music, painting, reading French, the Belles lettres, geography, &c. and if, after all this, she would throw herself away on a raggamuffin, to the discredit of the family, he would no longer take notice of her.

Fair and softly, said the Captain; I have a word of advice to give on the subject. It is true, I have not travelled much through the world: so as to visit France, Italy, Spain, or Portugal: nevertheless, I have some general knowledge of the principles of human nature: not only from books, but from my own observation, of the small circumstances that have fallen in my way, and reflection upon them; and have found, that in the intellectual province, as well as in material works, art accomplishes more than force; nay, as in mechanism, the arch is strengthened by the very weight you put upon it: so, where the imagination is concerned, the attachment is fixed by an opposition to it. Hence it is, that the dissuasion of parents, guardians or friends, is often so ineffectual, with their daughters or wards, in matters of love. It will behoove you on this occasion, in order to accomplish your object, to conceal your knowledge of the circumstances communicated; to allow the bog-trotter free ingress and egress as usual, and to affect to speak of him with respect. Leave it to me to say such things to the young lady, as under

pretence of recommending her lover, will be effectual to disgust her, and remove the attachment.

Mr Muchkin, impressed with the sincerity and good sense of the Captain, consented to be guided by him in this business; and accordingly going home was silent to the mother and daughter with respect to the conversation he had with the old gentleman, who was considered the uncle of Teague; and the following day the Captain waited upon the family, and was introduced by Mr. Mutchkin, who, retiring under pretence of business, left him alone with the daughter and mother to make use of the means he had proposed. For Mr. Mutchkin well knew that O'Regan was a great favorite with the mother; and that it would be as difficult to convince her as the daughter, of the imposition in his character. Nay, as she had promoted the match, her pride, unless she herself was the first to detect the imposture, would hinder her from seeing it, at or least acknowledging it at all.

Being seated, conversation ensued, and Mrs. Mutchkin paid the Captain many compliments on the fine figure and address of his nephew. Miss Muchkin hung down her head, and blushed, as being in the presence of the uncle of her lover, and hearing the name of Major O'Regan mentioned. Why Madam, said the Captain, I understand that the bog-trotter has been well received in your family. It is true, I am not his uncle, nor is he a major; nevertheless, many uncles have had worse nephews, and there have been majors that did not perhaps ever see so much service: for I have understood from himself that he was enlisted once when he was drunk, and was a while in the barracks in Dublin, but got off when the matter came to be examined, and it was found that advantage had been taken of him. For the lord lieutenant had given strict orders that, in enlistments, the utmost fairness should be used; nor, indeed, was it necessasy in time of peace to take advantage; because there were men enough to be got voluntarily, and deliberately to enter the service. Nor indeed had Teague himself any objections to be a soldier, but that his constitution had not given him that courage which is necessary to enable a man to face an enemy with fire-arms; he could cudgel at a fair with a batabuy,

where he was supported by others that would take the weight of the battle off his hands; but, except to wrestle at cornish-hug, as he calls it, with an hostler now and then, I never knew him fond of any contention whatsoever. I understand that he has been fortunate enough to render himself agreeable to the young lady your daughter, and I congratulate myself on the prospect of having so accomplished a young woman to be the wife of my domestic. I have had him now these three years. I bought him out of a ship of Irish servants. He has been always faithful to me in the offices in which I employed him, such as brushing boots, and rubbing down my horse. It is true, his manners were a little rude at first; but I have taken a good deal of pains to teach him some of the outlines of a decent behaviour, such as to blow his nose with a handkerchief, and keep from breaking wind in company, a practice to which he was a good deal addicted at his first setting out; and though he takes long strides, as you may see, from wearing brogues and bog-trotting; yet, in the course of time, this and other habits may be broke by being in good company. He has made considerable improvement in the short time I have taken pains with him. Though but ten days since he was heaved down, and curried and brushed up for a gentleman, he has learned to chew food without greasing his chin and cheeks. If he should fall into the hands of a lady of taste, as he is like to do, she may improve him still more. It will be of particular advantage to him to get a woman that can write and read; which I understand Miss Mutchkin can do very well; for as he can neither read nor write himself, it is necessary that there should be one of a family that can. He has been fortunate at the taverns where we lodged, to get the waiters to write and read billets to ladies; but such cannot be always at hand for these things; but a wife may. It is true his hopes in government are uncertain, as to being an ambassador or consul, but he may get to be a valet-de-chambre to one of these; and though the ambition of Miss Mutchkin may not be so much flattered as to be the lady of a minister, yet true happiness is to be found in contentment; and the love she has for his person, may make amends for the want of rank and honour; much more for the want of fortune; for riches are but

dross, and the maid of a kitchen may be as happy as the mistress in the parlour. His fortune indeed is not much. He has nothing of his own, but what dress he wears, and a pattern of a a pair of breeches not yet made up. My estate is but small, consisting in a farm, and implements of husbandry, with a couple of horses, one of which I have rode from home, while he bog-trotted by my side. Nevertheless, if he marries Miss Muchkin, I will endeavour to do something for him, and for two or three years to come will engage to find him in breeches and waistcoats.

The young lady was confounded, and withdrew. The mother was silent, and with all her heart wished the Captain gone, that she might digest her mortification in private. The Captain saw all this; but, without seeming to see it, preserved a grave countenance, and with some apology of having an engagement, so that he could not have the honour of a longer conversation, he took his leave.

The dialogue that took place after this between the mother and the daughter, may be more easily imagined than expressed. It was concluded that when O'Regan came next to the house, the porter should be ready with a cowskin to give him a suitable reception.

Mr. Muchkin coming in was made acquainted with the discovery of Major O'Regan's history. Affecting to be as much astonished as themselves, he observed, that it would be however proper to dismiss him with civility, as he had been received in the capacity of a suitor. Here Miss Mutchkin again blushed, not as at first, with an affected blush of modesty when Major O'Regan was at any time mentioned, but with the blush of confusion and shame. The mother discovering in her countenance all the emotions of wounded pride, and ungovernable resentment, avowed her determination to have him received with a cowskin by the porter. Mr. Muchkin affecting to acquiesce, as these were matters in which he did not wish to concern, did but confirm the resolution.

Accordingly, that evening, when the bog-trotter, being on the point of marriage, as he thought, came to take tea with Miss Muchkin, ringing the bell, and being admitted, a short fellow, an Englishman, who served in the capacity of porter, being pre-

pared with a very heavy cowskin, made an attack upon him. The Irishman exclaimed, and called out for Miss Mutchkin: O! God love your dear ladyship, Miss Mutchkin; by shaint Patrick, by de holy apostles, I shall be kilt and murdered into de bargain! O! I shall be kilt and murdered. God love your shoul, stop wid your cowskin, till I says my prayers, and spare my life; O! I shall be kilt and murdered. O! dis night in de house here. Miss Mutchkin, where is your dear ladyship, to look upon me wid your eyes, and save me from dis bating. O! I am kilt and murdered.

Saying these words, the porter had kicked him out of the house, and shutting the door, left him to his exclamations in the street.

Coming home to the Captain, he made a woeful complaint to the Captain of what had befallen him; which the Captain took care not to alleviate, but increase, alleging, that it must have been some former lover of the lady, who was exasperated at the preference given, and took this method of revenge; that he now saw how dangerous it was to interfere with men of spirit in their courtships, and he ought to be more careful for the future.

CHAPTER VII.

CONTAINING OBSERVATIONS.

HAVING given the preceding history, and put my name to it, there is no man that knows me will doubt of the truth of it. For I have always considered the first character of an historian to be veracity; and in all my former compositions, have endeavoured to preserve that character. There being, therefore, no doubt of the facts, it will remain only to account for them, and indeed, though we have partly done it already in some observations we have made, yet this, and the like circumstances, which occur every day in life, of Teague O'Regans and bog-trotters, being the favourites of ladies in preference to the most accom-

plished men, is so contrary to what we would expect, that it may deserve a more minute developement of the causes and principles. In early times, and even yet amongst simple and uninformed people, the effect has been attributed to love potions or witchcraft; that is, either to some drug, or draught affecting the nerves, and deranging the brain; or to some supernatural power operating on the faculties. But exploding these, we shall endeavour to explain the phenomenon upon the common principles of the affections of the heart, and the power of the imagination. But it must be presumed that in general, advantage of person, good sense, and virtue prevail with the females; and where the opposite is the case, it is to be considered as out of the common course of choice. Why it ever should be so, may depend on this, that a Teague O'Regan, having little sensibility of nerve, has all that apathy from nature which the man of address has from habit, and more steadily, because the one is nature, the other art: and coolness in love, is a great secret of success. Sensibility is irritable, unpersevering, desponding, extravagant; and hence it is that no man who is deeply enamoured of a lady, before she has conceived some attachment on her part, has an equal chance to be acceptable. The fond love of a refined mind, produces silliness in proportion to the delicacy of the feelings, and the contrast being more observable, the wise man becomes, or appears to be the greater fool. The Teague O'Regan makes love without any heart at all; he attends upon a lady as he would tread mortar; flatters her as he would speak to a parrot, or stroke a cat, without a single sensation to disturb him. The appearance of security on the part of the lover, gives the lady to suppose that he is conscious of advantages, and of course that there must be such which she does not discover: or conceiving that she has not yet absolutely engaged him, she makes it an object to inspire his attachment, and the very exercise of her own passions kindles a flame, for hopes and fears are the elements of love. A Teague O'Regan has no sentiment of his own, and therefore he approves all the reason, and laughs at all the wit of the lady; so that putting her in love with herself, she becomes in love with him. A man of sense expresses it; but if contrary to the lady's sense,

she thinks it nonsense, and he becomes the Teague O'Regan in her judgement.

Again, a Teague O'Regan is repressed by no sense of honour, or regard to a permanent happiness; from passing himself for what he is not, and practising imposition; talking of his great relations when he has none, and of an estate when the right owner, as the Irish phrase is, keeps him out of it, and provided he can obtain the lady, he never thinks of the catastrophe when the deception is discovered.

A Teague O'Regan is less opposed by his rivals; because no one supposes that he can prevail. He is assisted by the female acquaintance of the lady, because they wish her mortified by making a bad choice. In affairs of love there is no lady has a friend except a father, an uncle, or a brother; not always a mother, seldom a sister, but never any one else. Because the pride of a mother may be hurt by the defect of attention to herself; the jealousy of a sister is roused, even though provided for, lest it should appear she had not married equally well; and therefore the greater fool, the more friends he has with all the world in his advances. But setting all these principles aside, a particular circumstance, as in the case of the bog-trotter, may operate for the season, and make it an object to be addressed by him.

I shall conclude these strictures, by laying down some rules for a prudent father, or guardian, to correct the imagination of a young lady, who appears to be fascinated with a bog-trotter; and in doing this, I conceive I shall render essential service to humanity. It is a painful thing, having accumulated property for the sake of a child, and having taken pains to improve and polish, to have her thrown away upon a beast; for according to the expression of the poet, some men are beasts, compared with others.

> Man differs more from man,
> Than beast from beast.—*Wilmot.*

As love then is the offspring of the imagination, reason has nothing to do with it. Ridicule is the only remedy. Never let the Teague O'Regan be opposed, or excluded from the house;

but invited, and laughed at; in the mean time giving the lady no reason to suppose that it is suspected she could possibly have any fancy for such a person. The father or guardian may engage some persons of both sexes, in confidence, to join in the ridicule, and relate or invent incidents of his absurdities; for as the bog-trotter is making an attack upon the honour and happiness of the family, it is self-defence, and justifiable to counteract him by stratagem, when open force will not avail. No object that is made ridiculous can appear amiable; and as to what is respectable, we depend much more upon the opinion of others, than our own. If a lover is opposed, the lady attributes it to an old musty taste in the father, or to envy and jealousy in others, and out of pride she will support him; whereas if he is ridiculed, she becomes ashamed of him, and gives him up. I have thought it worth while to give this hint; because the greater part of our romances and comedies in the English language are calculated to depreciate the respect which a young lady ought to have for the opinion of aged and grave persons; and to confirm her in taking the Teague O'Regan of her own choice. For all such are usually represented as old musty curmudgeons, or grannys, whose judgments are not worth regarding, and whose taste, in affairs of love, as in their dress, is antiquated, unfashionable, and absurd; but the adventurers, and fortune hunters, are all possessed of taste, and spirit, and gallantry, and carry off the damsel and make her happy. They stop just at the marriage, and give no view of the disgust, repentance, and unhappiness that ensues.

CHAPTER VIII.

TAKING advantage of the humiliated state of mind in which the bog-trotter now was, from the late cow-skinning he had received, the Captain thought he could be drawn off from an extreme attention to the ladies, and engaged to apply to the

qualifying himself for state affairs. Accordingly, continuing his address to him, he observed that though gallantry and waiting upon ladies, was very agreeable, yet prudence ought to be observed, not to create enemies, by seeming to engross their attention, so as to put a man in danger of duels, and cow-skinnings: at the same time it behooved a man not to suffer his gallantry to interfere with business; and more especially in the early stages when he was about qualifying himself for any occupation or appointment; that as he (Teague O'Regan) was a candidate for state affairs, he ought to check his career and withdraw himself for some time from the gay circles, in order to acquire some small things which were necessary to the creditable and convenient discharge of a public function; such as learning to write his name if possible. As to learning to read or write generally, that would be a work of years, if at all acquirable at his period of life; but he might be taught to imitate the few characters that composed his name, in such a manner as to pass for it; so that when he had to sign dispatches or commissions, or the like, he need not be under the necessity of making his mark, like an Indian at a treaty; he might do something that would pass for the letters of the alphabet. So providing him with a room, and placing a table before him with an inkstand, and strewing some papers, and furnishing him with spectacles, as if he was already making out dispatches, he began to instruct him in making the letters T, E, A, G, U, E, &c.

But he had scarcely begun, when the waiter coming in, delivered a parcel of cards and billets for Major O'Regan. The Captain instantly reflecting that this correspondence with the gay world would undo all that he was doing, and draw off the bog-trotter from his lessons, as soon as the smart of the cow-skinning had worn off, saw it was necessary to read the billets as from different persons, and containing language different from what was in them. The cards being chiefly from men in public employment, he read as they really were. Opening one of the largest of the billets, aye, said he, there is more of it. Do you know this Johnston that seems so much enraged about Miss Muslin to whom you have paid some attention? By the bye, it

was a billet from Miss Muslin, to whose acquaintance it would seem he had been introduced; but the Captain read Johnston.

By de holy fathers, said Teague, I know no Johnston.

He sends you a challenge, said the Captain, to meet him on the commons this evening at six o'clock, with a brace of pistols and a second to determine whether you or he has the best right to pay attention to this lady. We shall give the billet as written by the lady, and as read by the Captain.

AS WRITTEN BY THE LADY.

Would wish to have the pleasure of Major O'Regan's company this evening at tea. Lawyer Crabtree and doctor Drug will be here; and you know we shall split our sides laughing at the ninnies. You're so full of your jokes that I want you here. Dear Major, don't be engaged, but come.

Yours sincerely,

PATTY MUSLIN.

Wednesday morning.

AS READ BY THE CAPTAIN.

SIR,

You will instantly do one of two things, either relinquish your attention to Miss Muslin, and be no more in her company; or meet me this evening precisely at six o'clock, on the commons back of the Potter's field, with a brace of pistols and a second, to take a shot. I shall have a coffin ready, and a grave dug, for which ever of us shall have occasion to make use of it.

Your humble servant,

BENJAMIN JOHNSTON.

Major Teague O'Regan.

In the same manner, he read the other billets, converting them from love letters into challenges to fight with mortal weapons, or into declarations of cudgelling, and cow-skinning if he interfered any farther in his attentions to such and such ladies.

The bog trotter began to think the devil was broke loose upon him, and very readily gave the Captain leave to write an-

swers, declining all combats, and declaring his compliance with all that was requested of him.

The waiter was the only person, who, by receiving the billets, and handing them in the absence of the Captain, and reading them to Teague, might inflame his mind with the thoughts of the fine ladies, and gay circles, from which he seemed to be just recovered: taking him aside, therefore, and accosting him, Matthew said he, for that was the name of the waiter, I do not know that I ought to find any fault with your giving your service for some time past to my Teague, in reading the billets directed to him, and in writing his answers; but I desire that there may be nothing more of this. As he is about to be closely engaged for some time to come, in acquiring some scholarship, and preparing to enter on some state appointment, I do not chuse that his mind should be taken off by affairs of compliment or love. All billets therefore directed to him, you will for the future hand to me.

The waiter promised compliance, and said it was all the same thing to him, as all he had done, was to oblige the bog-trotter, and if it was disagreeable to him (the Captain) he should do no more of it.

However, Teague continuing still to have some hankering after the company of the ladies, so as not to have his mind so much upon learning to write the characters of his name as the Captain could have wished, he found it necessary to engage the bar-keeper to assist him in personating now and then, some one who had come to demand satisfaction for the interference of the bog-trotter in affairs of love, that by keeping up the alarm on his mind, he might the better confine him to his studies.—According to the plan agreed upon, the bar-keeper knocking at the door, and the Captain opening it a little, and demanding his business; is there not a Major O'Regan here he would say (with a counterfeited voice) who has pretensions to Miss Nubbin? (one of those who had sent billets) I wish to see the gentleman, and try if I can put this sword in his body; (by the bye he had a long sword.) God love your shoul, would O'Regan say, dear Captain don't let him in. I shall die wid fear upon de spot here; for I never fought a man in cold blood in my life.—

Here the bar-keeper as recognizing the voice of O'Regan—yes, would he say, I find he is here, let me in, that I may put this through him; I had paid my addresses to Miss Nubbin, and was just about to espouse her, when unlike a gentleman, he has interfered and turned her head with his attention. By the New Jerusalem I shall be through his windpipe in a second. Teague hearing this and raising the Irish howl, would redouble his entreaties to the Captain not to let him in. The Captain would say, Sir if you mean to make a pass at him you must make it through me; for I shall not stand to see a domestic run through the body, and his guts out while mine are in.—You may therefore desist, or I shall have you taken into custody as a breaker of the peace. With this he would shut the door, and the bar-keeper would go off cursing and swearing that he would have revenge for the insult that had been offered him, by the Irishman.

By these artifices, certainly innocent as the object was good, for it can be no injury to deceive a man to his own advantage; by these artifices the Captain succeeded in preventing a correspondence with the gay world, and detaching the mind of his pupil from the gallantries of love. But when any member of congress or officer of state called upon him he was admitted. Traddle called frequently, and declared that he had no resentment on account of Teague's proposing to be his competitor, at the election in the country; but wished him success in obtaining some appointment where his talents might be useful.

CHAPTER IX.

NOTWITHSTANDING the fairy scene of imagination with respect to the advancement of Teague, in which the Captain had suffered himself to be engaged, yet sometimes he would begin to doubt with regard to reality of the prospects, and to question whether, after all, it was probable that the executive

of the U. States would think him adequate to the discharge of judicial or ministerial functions, and appoint him accordingly. Ruminating one day on this subject, a servant presented a billet: It was from the President of the United States, expressing a desire to see the Captain, and to converse with him relative to the appointment of the young man in his service, of the name of Teague O'Regan, to some office in the government. Nothing could be more opportune: for the Captain at that moment, weary of his charge, and despairing of success, was just about to relinquish all further prosecution of his object; and to remand Teague to his boot-cleaning and horse-currying as formerly. It may easily be supposed that he lost no time in having his coat and hat brushed, and setting out to wait on his excellency. Presenting himself, he was asked to sit down; and the conversation opening on the subject of Teague, and his qualifications for office, the Captain not willing to be the means of deception in the introduction of his valet, thought proper to deal candidly with his excellency, and to give him an exact account of the education and history of the bog-trotter; that if, on a full view of his character, he should think proper to appoint him, the responsibility might lie with himself. For to be candid, said the Captain, I should doubt the expediency of appointing him in the first instance, to any of the higher offices of government. Such as secretary of state or even that of secretary at war; though, I presume, requiring less talents than the former: the business of a soldier lying more in the heart than the head. As to secretary of the treasury I should bar that altogether; as it might be unsafe all at once to trust him with much money, until he had given greater proofs of fidelity in this particular, than those of his rank are usually found to possess. The diplomatic line might suit him best, were it not that the sending him off the continent will put him out of the way of that superintendance which for some time I myself am willing to take of him, until he shall have acquired habits of diligence, and principles of integrity in business. The president smiled, doubtless at the idea of the sans culotte (for such I figuratively call him, because he had now got breeches,) being at all in the way of appointment to such trusts; for a

thought of the kind had never come into his mind. He was thinking of an office of much less dignity, and which came nearer to the capacity and grade of ordinary education. It was that of an excise officer. Having mentioned this, the Captain approved of it, and thanked his excellency, and took his leave.

Teague having received his commission, was elated beyond measure, and impatient to set out to his district, in order to enter on the functions of his office. The Captain having purchased him a horse, for he refused to bog-trot any longer, the revenue officer took leave of his old master, who had previously given him much good advice with regard to duty in office, and promised to follow him, as soon as he could provide himself with another servant, that he might be on the spot to give him countenance, and assist him occasionally, with such farther lessons of prudence and morality, as his experience in life might enable him to give, and which it could not be unbecoming in one of his age, however dignified by office, to receive.

CHAPTER X.

TEAGUE having thus departed, it became the Captain to look out for another servant; and deliberating on this subject, Mr. M'Donald, the Scotch gentleman, of whom we have before spoken, happening to enter, the Captain explained to him the circumstance, and made inquiry with regard to his knowledge of any one that chose to be employed in this way, and might be fit for the service. Said Mr. M'Donald, I ken a lad right weel, of the name of O'Duncan Ferguson, frae about Perth in Scotland, that is trusty and vera fit to wait upon a gentleman, except it be that he may gie ye o'r muckle trouble about religion, having had a vera strict education i' the presbytery; gin ye can put up wie that, I sal warrant him honest, and vera faith-

ful to his master, and that he will tak guid care of your horse. He is about thirty years of age, and has been a guid deal in service, and knows what it is to wait on guid houses in his ain kintra; I dinna ken how he may suit all places in these parts; but wie a man o' your judgment, I think he may do vera weel.

The Captain thanked him for the information; and having conceived a good opinion of Mr. M'Donald's integrity and sense, he was willing to take the young man upon the recommendation he had given.

Accordingly, being sent for by Mr. M'Donald, the North Briton came, and presented himself to the Captain. The wages of his services being agreed upon, he entered on his functions the same day; and in a short time the Captain having paid his bills in the city, set out with Duncan on the same route with Teague.

Duncan, in like manner with Teague, had to walk on foot, for the Captain could not afford to purchase another horse, more esqecially as he had considerably exhausted his finances by the late equipment of Teague. But even could he have made it convenient to have increased his cavalry, the expences of travelling would have been increased, which he could not also well afford; or which it would not have been within the limits of a strict economy to have incurred. For travelling slowly, the servant could without weariness equal the pace of his master on horseback. Besides, it gave diversity, and had more the air of ancient custom, than being both mounted. It was in this manner the Gauls, who fought with Cæsar, equipped their dragoons, as we learn from the Commentaries; and also the Numidian horse under Jugurtha, as we learn from Sallust, had each a foot man by his side, who sometimes assisted himself by the mane of the quadruped in running; but was at all times considered as attached to the rider, and ready to subserve him in battle. The Scotchman, moreover, had but a light luggage to carry: being nothing more than a couple of shirts, a pair of stockings a Kilmarnock cap, a Confession of Faith, Satan's invisible kingdom discovered, and Crookshank's history of the Covenanters.

It was upon the topic of religion that the conversation first turned, Duncan asking the Captain of what denomination he was? I am denominated Captain, said he; though I have had other epithets ocasionally given me by the people amongst whom I have happened to sojourn, especially since my last setting out on my travels, after the manner of the ancient chevaliers. I have been called the modern Don Quixotte, on account of the eccentricity of my rambles, or the singularity which they conceive themselves to discover in my conversation and manner. I have been called the Knight of the single Horse, having but one myself, and none for my attendant; in this particular unlike my predecessors, whose squires were mounted as well as themselves. In some places I have taken my designation from the Irish valet that I had, and of whom you have heard me speak, of the name of Teague, and have been called the owner of the red-headed Bog-trotter; as it is probable I may now be designated occasionally by the appellation of the master of the raw Scotchman, by those who may be able by your dialect to distinguish your origin. But all these things I look upon as inconsiderable. It is of little, or perhaps no consequence to me, what my designation is among men, provided it contains nothing in it that may impeach my moral character, and may seem to have been drawn from some bad quality or vicious habit of the intellect. They may call me Don Quixotte, or Hudibras, or the Knight of Blue Beard, or the Long Nose, or what they please: it is all the same to me; and gives no affront, unless containing a reflection on my integrity.

Captain, said Duncan, it canna be, but ye ken right weel what I mean. It is na the denomination o' your temporal capacity that I wad be at; but o' your religion, and to what persuasion you belong; whether o' the Covenant, or o' the Seceders, or the High Kirk o' Scotland.

Duncan, said the Captain, I am not such an adept in faith, as to be acquainted with these nice distinctions. I have some knowledge of the Christian religion in general; but not of those more minute subdivisions of which it is probable you speak.—— For I have understood that Christianity is the national religion in Scotland, and I presume what you call Covenanters, and

Seceders, are sections from the general establishment, and subordinate to the worship of the kingdom. It has not come in my way, nor have I much ambition to be more particularly acquainted. There is a degree of information on most subjects which it becomes a gentleman to have; but the going beyond this may savour of pedantry, and argue the having spent more time in trifles, than bespeaks strength of mind and elevated talents. Just as we respect the naturalist who amuses us with the philosophy of great objects; but smile at him whose life is occupied in catching butterflies, or gathering petrified shell-fish. Or to give a simile that conveys my meaning better; skill in language, either to write or speak, is a noble attainment; but this consists more in the leading beauties, than in the criticisms of a mere grammarian, which show the mind to have been wholly or chiefly taken up with these: To use the words of the poet,

> Word catchers that live on syllables;
> Commas and points they set exactly right,
> And 'twere a sin to rob them of their might.

The most liberal studies may be pursued to an illiberal excess; as for instance in music, where it must be considered as an elegant accomplishment to have some talents; yet not to have made such proficiency in the execution, as to induce a suspicion of attention to this art, to the neglect of others. I have taken care to acquire a general knowledge of the surface of this earth, from the maps; yet have not made myself master of the situation of every slough or bog that may be found in your country, or exact bearing of hill or mountain there. In the same manner, I may know that you are christians in that island, but nothing more.

What, man! said Duncan, ha' you never heard o' the Solemn League and Covenant? I have heard, said the Captain, of many leagues and covenants. In the time of Henry IV. in France there was called the League. The family of Guise was at the head of this, and opposed to the Protestants. It is probably a branch of this that has come over into Scotland, and

kept up the name, after having been broken by that heroic prince, and afterwards taken away altogether by his conversion to the mother church, and peaceable possession of the kingdom.

By that, ye wad mak out the Covenanters to be a relict o' popery, said Duncan. I ken ye right weel, Captain: ye canna be sae ignorant as not to know that the Covenanters are the very reverse o' popery. Did ye never read Crookshanks? Did you never hear o' the persecution?

I have heard of the ten persecutions under the Roman emperors, said the Captain.

Under ten deevils, said Duncan. I am speaking o' the persecutions in Scotland, when the ministers were hanged at Ayr.

The Captain saw that his valet was beginning to be warm on the score of religion; and that it would be difficult to continue the conversation in any shape without giving him offence. He was therefore disposed to address his pride, and please him by an acknowledgment of ignorance; at the same time proposing a readiness to be instructed in the peculiar tenets of the faith of the Covenanters.

Duncan, said he, you are under a mistake as to the opportunities of education in this country. It is not as in Scotland, where the Christian religion has been planted for above a thousand years, and the reformed church established a century or two; where clergymen are numerous, and religious books plenty.——

Aye, said Duncan, where ye have preaching amaist every day o' the week, and twice on the Sabbath. Ye canna set your face any way, but ye hae a kirk before you. Catechising o' the children begins almost as soon as they are born; and examining the grown people, in visits at the house, wie a strict discipline that calls to the session for things that scandalize the morals. Ye sal find many guid bukes there published by the Erskines, and the Gillisses. Did you e'er read Peden's Prophecies?

I have read nothing of this kind, said the Captain; for I was observing to you, that in America we have not these opportunities. For my own part, I have lived a good deal in the route of clerical functionaries, where they have passed and repassed,

and have heard their sermons, and conversed with them; and though they have been distinguished amongst themselves as orthodox, or heterodox; or under several names, or by various particulars of doctrine; yet the differences appeared so minute, that I never thought it worth while to trace them; and they made themselves acceptable to me, less or more, by the greater harmony of voice, or elegance of language, or gesture; or by the justness of their observations on the obligations of morality among men, and the good consequences to society and to the individual.

Have ye read Willison on the Cathechism, or Halyburton, or Boston's Fourfold State, or Durham on the Revelation? said Duncan.

Nothing of all these, said the Captain.

Said Duncan, I hae got the Confession o' Faith in my wallet here; I wad lend it to you to get a piece o' it by heart, if ye wad promise to tak guid care o' the buke.

My memory is not good, said the Captain, especially in that artificial exercise of it which consists in committing abstract ideas. What touches my affections, I remember without trouble, and sentiments which are obvious and natural; and I should think the early mind would be better occupied in reading some instructive fables, than in committing to memory those dogmas of divinity, that are unintelligible to any but theologists themselves; nay not even by them incontrovertibly; for otherwise how should they differ so much in their illustrations of them? However, I have no inclination to be led into a debate with you, Duncan, on a subject where you are so much my superior. But you will excuse me as to committing the Confession of Faith to memory; at my age it is painful to apply to a thing as to a task.

Duncan acknowledged the truth of this, and was disposed to excuse him; but recommended him to read the sermons of the reverend John Dick and Saunders M'Alpin.

CHAPTER XI.

HAVING travelled this day without any remarkable occurrence, and putting up at an inn in the evening, Duncan had taken care of the horse, in having him well rubbed down, and having seen his oats given him, and the rack well filled with hay. A gentleman had also that evening put up at the inn, and whose servant had been engaged at the same time with Duncan in taking care of his respective master's horse. This valet, whether from reading Thomas Paine's Age of Reason, which had been published about this time, or to the sceptical conversation of some one in his way, was far from being orthodox in his notions of religion; or rather was sceptical with regard to religion altogether: and had not been accustomed to the strictest propriety in the choice of his expressions; which became apparent, in a short time, from his use of suppletives that are common with profane men, when they would enforce what they have asserted; or when prompted by passion, they are carried beyond the bounds of decorum, in imprecations on themselves or the incidental cause of their injury. Whether the horse had not maintained a proper position in currying him, or that the valet thought he did not, is uncertain; but so it was, that in the course of his labour, he broke out into occasional sallies of ill humour; or perhaps from mere habit, and without any cause at all, he began to damn the soul of the beast. Duncan could not avoid taking notice of it, and reprimanding him for his profanity. The other gave him no other thanks than to damn his soul also; which language began to raise the blood of Duncan; but he repressed his resentment for the present, and was silent until they both came to sit down so supper in the kitchen of the public house, the gentlemen above having already supped, when Roderick, for that was the name of the valet, began to eat, not having first said grace. At this Duncan losing all patience, broke out upon him, Sirrah, said he, I could make an excuse for damning the soul o' your beast; because I dinna believe he has a soul, and in that case ye were doing nothing

mare than making use o' a bad expression ; but ha' ye na mare decency, than to fall to your meat without asking a blessing on what is set before you ; more than your horse i' the stable, when he falls to his oats ? what could you expect frae a dumb beast ? but with ane o' the shape o' a christian creature, it savours o' infidelity. Ha ye na sense o' religion ? Did ye never see the Confession o' Faith ; or the larger or shorter Catechism ? Are ye na afraid, the devil will get power o'er ye, and mak ye hang yoursel ?

The devil, said Roderick! I am not afraid of the devil ; I could kick him, and cuff him, and play with him like a foot ball.

Guid deliver us ! what blasphemy, said Duncan ; I am afraid young man, you may get a trial o't, you'll see then wha o' ye will be uppermost. I'll lay my lug for it, ye dinna stand him twa shakes, for a' sae stout as ye are. Ye had better seek the Lord, and be out o' the reach o' Satan.

I never saw any greater devil than myself, said Roderick; nor do I believe there is any. I wish I saw this satan of yours, I would take a knock with him ; I would bite and gouge him, and———

This he said jumping to his feet, stretching out his hands towards Duncan, and grinning at the same time.

Duncan could sustain it no longer ; but, making his escape from the kitchen, ran to the chamber where the Captain was with the gentleman, taking a glass after supper. Exclaiming with great vehemence, he gave him to understand that the muckle deel himsel was in the house below stairs. I did na just see his horns and his cloven foot, said he ; but I ken him right weel by his way o' talking: when he was i' the stable wie the gentleman's horse, rubbing him down, he cursed and swear'd like a devil ; and when he came to sipper, he could na bide the blessing, but when I spake o' grace, he brake out into profane language ; and at last fairly acknowledged that he was the deel himsel. Guid guide us, that we should hae the devil amang us ! I wad na be astonished, if he has the kitchen aff in a flame of fire before we gae to bed yet. I hae Satan's Invisible Kingdom Discovered wie me in my bags. It gies great account o' these things. The like happened at Drumalawrig ance be-

fore; and the guid folk had a great deal o' wark to get the muckle thief out o' their sight again.

The Captain and gentleman were at a loss to understand this rhapsody; and could only in general collect from it, that he conceived himself to have seen the devil. Where is the devil? said the Captain. Can you show him to us, Duncan? I can soon do that, said Duncan. I left him i' the kitchen at his meat; but I trow he does not eat muckle. It is a' a pretence to pass for ane o' us. But gin ye sing a psalm, or pronounce a verse o' the Bible, or gae about prayer, I sall warrant ye sall soon see him in his proper figure, wi' his horns and his cloven foot, grinning at ye, just as he had come out o' hell about an hour ago.

Let us see him Duncan, said the Captain, and examine into these circumstances.

The Captain and the gentleman had supposed that some wag amongst the servants of the public house, had been attempting to amuse himself with the credulity of Duncan, having discovered him to be of a superstitious cast of mind; and that with some kind of vizor to the face, and uncouth dress to the person, he had assumed a frightful form, and imposed upon him the idea of a demon. Under this impression they went forward, Duncan with fear and trembling, lurking behind, and eyeing carefully the scene as they approached. Entering the kitchen, Duncan started and exclaimed, The Lord deliver us! There he is eating at his meat, as if he was a creature above ground, though ye may all see he has the physiognomy of Belzebub. Of whom do you speak, said the Captain? Of that muckle chiel there, said Duncan, i' the blue jacket and the lang breeks;—[it was a pair of overalls];—that satan luking fellow, continued he, wha puts the bread in his mouth, and sits wi' his backside on a stool, as if he were ane o' oursels; and had na been i' the bottomless pit these twal months. But gin ye speak til him, I sall warrant you sall soon hear him talk the dialect o' hell, and curse and swear like a fiend, and grin like the deel himsel; and show his cloven foot very soon, tak my word for't.

Why, that is my servant, said the gentleman.

Ay, ay, said Duncan, I dinna doubt that; he may hae passed himsel for your servant: But that does na hinder him to be the

deel. Dinna ye hear what the apostle says, "He can transform himself into an angel of light." It canna be a great trouble, then to take the shape o' a waiting man, and sit before a pair o' saddle-bags. If ye read Satan's Invisible Kingdom Discovered, which I hae in my portmantles, ye sall find that the devil can make himsel a minister, and gae into the pulpit, and conduct himsel very weel, aye, 'till it comes to the prayer, and then aff he gaes through the window, or takes the gavel o' the house wie him. It happened once at Linlithgo, that he tuke the shape o' a guid auld man, the reverend doctor Bunnetin, and undertook to preach the action sermon at a sacrament; but gaid awa in a flight o' fire just as he came to gie out the text. A sirrah, said he, addressing himself to Roderick, are ye there yet? I ken ye weel enough, auld Reeky. Gae back to Scotland, and take the shape o' the muckle dogs there, whare there are guid folks that dinna fear ye; and no come o'er the burn till America, where the gospel is na yet planted, and there is na need for ye.

What have you been doing to this man, said the gentleman to Roderick, that he has conceived you to be the devil?

Nothing more, said the valet, than that when we sat down to eat, he insisted on saying prayers first, and talked like a fool about religion. I was hungry, and did not like to wait for prayers. He talked about the deel. I told him I was the devil myself. He took me to be in earnest, I supposed; that is all.

Aye, and ye are the deel, said Duncan. Put on your foot here, and let us see if it hae a cloven place i' the middle o't, or be like a Christian's foot; or try if ye can stand till I say the Lord's prayer—though I wad na wish to say it, as I dinna ken but you wad tak the man's house wi ye, and leave the Captain and this gentleman without a chamber to gae to bed in.

Psha, Duncan, said the Captain; how can such ideas come to your brain? I see nothing but the gentleman's servant. It is the prejudice of your education, to suppose that the devil can take the shape of men, or tangible substance; at least that he can eat food, and converse with a human voice. You will come by and by to have a better sense of things. In the mean time we must excuse your reveries, as you are but a late emigrant.

This valet may be indiscreet, or as you would say, profane, in his expressions; a thing of which I will venture to say this gentleman, whose waiting man he is, does by no means approve. Nevertheless, I cannot think he is Apolyon, or Belzebub, or Satan, or the great arch devil of the infernal regions. I do not even believe that he is one of your inferior devils, that has assumed the shape and function of a valet, and has sat down here to eat his supper in the kitchen.

I am not one of those, said the gentleman, that approve of profane language, or the undervaluing the religious ceremonies, of a conscientious, though weak man; but it would appear to me that this is but an affair of humour on the part of my valet, who by the bye is but hired with me as a waiting man, and I have no controul over him, farther than to dismiss him for improper conduct. He is a merry fellow: but I have always found him faithful, and of good temper; so that I will venture to say, that if Duncan, for that I understand is the name of this North Briton, will take supper, and go to bed with him, he will receive no injury whatever.

I wad na take the whole town o' Perth, to sit down wie him, said Duncan; nor a' the kingdom o' Scotland to sleep wie him ae night. I should expect nothing else but to be i' the lake o' brimstone before the morning.

I will be damn'd, said Roderick, if I do you any damage. I am no devil more than yourself. It was to get rid of your long prayers before victuals, that led me to talk as I have done.

Do you hear him, said Duncan, would any body but the deel acknowledge himself willing to be damn'd, or talk about it in sae light a manner? He confirms by ae breath, what he denies by the other. He is the deel, as sure as ever Mitchel Scot was in Scotland, or if he is na the deel, he is as bad as the deel, and it gaes against the grain wi' me to hae ony communication wi' him. Let him gae to hell for me by mysel. He sall nae hae my company. I wad na trust but that he wad hae an hundred witches here about the house, before the morning, and put every one o' us on a broomstick to ride along wi' him taking the taps aff the trees, and dinging doon houses, as he gaes along; the auld women turning themselves into cats, as they like, or

taking the shapes o' hares, or soomin o'er rivers i' their egg-shells.

The Captain finding that it was in vain to attempt by direct means to overcome the force of prejudice, changed his language, and affected to suppose that the valet might be the devil, and proposed to examine the extremity of both limbs, to see whether he had a cloven foot. The valet submitting to the jest, agreed to be examined. His boots and stockings therefore being stripped off, his feet were examined, and no fissure appeared more than in a common foot. Now, said the Captain, if he can stand the recital of a prayer, will you not acknowledge that he may be a human person? Ay, if 't were a minister, said Duncan; but I dinna ken, if the prayer o' a layman, can affect him much. But it does na matter muckle, whether he is the devil or not; he is amaist as bad the devil, as you may distinguish by his conversation, and I dinna care to ha muckle more to do wie him.

That is, devil or no devil, said the Captain, you will neither eat nor sleep with him.

Just the short and the long o' it, said Duncan. I will take a bit o' bread and beef in my hand, and creep into some nuke by mysel, if it should be i' the stable with the horses, rather than wie this wicked creature, that if he is not Satan, has a great resemblance o' him.

With this, the Captain and the gentleman, left them to themselves, and returned to the chamber.

CHAPTER XVI.

IN the morning it appeared that Duncan had sat up the greater part of the night, with a candle burning by him in the kitchen, until near day-light; when overcome with sleep he had reclined upon a bench, until the gentleman and his valet had departed, and the Captain had got up, which was about an hour after sunrise. Having breakfasted, which was about nine o'clock, they set out upon their travels, conversing as they went along upon subjects that occurred. The first topic

was a comparison of Scotland with this country; in what particulars each had the advantage of the other. Duncan gave a decided preference in all things to the trans-atlantic region; and found nothing on this continent that could encounter the smallest competition.

I should presume, said the Captain, we have more timber in this country than in yours. You may have more, but not half sae guid, said Duncan. Our fir, is far better than the oak that ye find here.

I will allow you the advantage in one particular, said the Captain; you are more closely settled, and the soil of course must be under a more general cultivation. Aye, but that is nathing, said Duncan; it is settled wi' a better stock o' people; and we hae dukes and lairds amang us; no as it is here, where ye may gae a day's journey, and no hear of a piper at a great house, or see a castle; but a' the folks, and their habitations, luking just for a' the warld like our cotters in Scotland. But, said the Captain, what do you think of the works of nature here, the sun and moon for instance? The sun is a very guid sun, said Duncan, but he has o'er muckle heat in the middle o' the day. I wad like him better if he wad draw in a little o' it at this season, and let it out i' the winter, when we shall hae more need o' it. But as to the moon, Duncan, said the Captain, you have seen it since you came in; do you think it as large as the moon in Scotland? I dinna ken quoth Duncan, but it is amaist as large; but it changes far aftener, and it is no sae lang at the full as it is in our kintry. But what think you of the stars, Duncan? You have taken notice of them, I presume, in this hemisphere. The stars dinna differ muckle frae the stars at hame, quoth Duncan; save that there are not sae many o' them. Wi' us, the firmament is a' clad wi' them, like brass buttons; they light it up just like candles. But here they luke blaite, and hae a watery appearance in the night, as if they had got the fever and ague o' the climate, and were sickly, and had na strength to put forth their fire. I tell you, Captain, there is nathing here equal to what it is in Scotland. How could you expect it; this is but a young kintra. It will be a lang time be-

before it comes to sik perfection as wi' us; and I dinna ken if it ever does.

How comes it to pass, Duncan, said the Captain that the devil chuses the women of your country, in preference to any other, to make witches of? For it would seem to be the case; as I have heard more of Scotch witches, than English or American.

I can gie a good reason for that, said Duncan. The deel kens weel enough where to find the best materials. The English women are no worth making witches o'; they could do him little guid when he had them. Ane Scotch witch is worth a dozen English or American. They can loup farther, and sink a ship in half the time.

The Captain having made this experiment of the national partiality of Duncan, was satisfied: and turned the conversation to another subject.

I shall not stop to record the minute incidents that took place in the course of this day's travel; or that of the two following days; or relate the particulars of the conversation of the Captain with Duncan, or of Duncan with any other person. What I have related was chiefly with a view to give some idea of the new valet's character and manners.

I think it was the fourth day after leaving the city, that the Captain casting up his eyes at a place where there was a considerable length of straight road before him, saw a person trudging on foot, who by his make and gait, appeared to him to resemble the new revenue officer, the quondam bog-trotter. Duncan, said the Captain, if that man was not on foot, that is before us, I should take him for Teague O'Regan, the waiting man that was in my service, and who gave place to you; having obtained a commission in the revenue, and become an excise officer. But as I had equipped him with a horse, it is not probable that he could be without one already, and have taken to his trotters, after being advanced to be a limb of the government. It would be a degradation to the dignity of office.

I dinna think, quoth Duncan, there is muckle dignity in the office. What is he but a gauger? that is o' na more estimation

in our kintra than a hangman. There is na ane that can live in an honest way without it, will take the commission.

Duncan, said the Captain, it is not so in this country, where the government is a republic; and all taxes being laid by the people, the collection of every species is a sacred duty, and equally honourable.

Honor! quoth Duncan. Do you talk o' honour in a gauger? If that be the way of thinking in this kintra, I wish I were back in Scotland. Every thing seems to be *orsa versa* here; the wrang side uppermost. I am but a simple waiting man to a gentleman like yoursel, and I wad na take the office o' gauger upon me, for a' Philadelphia, which is amaist as big as Perth.

By this time they were within a small distance of the traveller, whom the Captain reconnoitering more perfectly, discovered absolutely to be Teague. The revennue officer, turning round, recognized the Captain, and accosted him: By my shoul, and there he is, his honour himself; de Captain and a new sharvant dat he has trotting on foot as I myself used to do. —And as you seem to do yet, Teague, said the Captain. What has become of your horse I furnished you? Has he been stolen, or has he strayed away from the pasture in the course of your progress?

By my shoul, said the officer, neither de one nor de oder of dese happened; but I met wid a good affer on de road, and I took it. I swaped him for a watch dat I have in my pocket here. Bless de sweet little shoul of it: It tells de hour of de day, and what time of de clock it is, slaping or waking; and in de night time you have but just to look at de face of it; and de sweet pretty figures d t are dere, and you will know how long it is before de morning come. Not like de dumb baste, that could not answer you a word in de night nor in de day; but hold his tongue like a shape, and say nothing; while dis little watch, as dey call it, can spake like a Christian cratur, and keep company like a living person. It was for dat reason dat I took it from a countryman dat I met wid last night at de tavern; and am now going on by myself, and have no horse to take care of, and plague me on the road, and give me falls over his tail, and

over his mane, up hill and down hill, so dat I almost broke my neck, and thought it safest to ride upon my foot. Dat is truth, master Captain. But who is dis son of a whore dat you have wid you trotting in my place? Does he take good care of your cratur at night, and clane your boots? I would be after bidding him smell dis cudgel here dat I walk wid, if he neglect a good master, as your honor is.

The blood of Duncan was up at the idea of being cudgeled by an excise officer; and stepping up to Teague he lifted a cudgel on his part. Ye cudgel me, sirrah! said the Caledonian. If it was na for his honor's presence, I wad lay this rung on your hurdies; or gie ye a rap upon the crown; to talk sik language to your betters. I should make you ken what it is to raise the blood o' a Scotchman. You ca' yoursel a revenue officer. But what is that but a gauger? which is the next to a hangman in our kintra. Captain, will ye stand by and see fair play, till I gie him his paikes for his impertinence? My lug for it, I sall make this rung rattle about the banes o' his head to some tune.

With that, Duncan was making his advance, having raised his cudgel, and putting himself in the attitude of a person accustomed to the back sword; which Teague on the other hand observing, accosted him with softer words; not disposed to risk an engagement with an unknown adversary. Love your shoul, said he, if I was after affronting you more dan his honor my master; burn me, if I dont love you, just because you are my master's sharvant, and takes care of his baste. I was only jokeing. It is just de way I would spake to my own dear cousin Dermot, if he were here; for in Ireland we always spake backwards. Put up your stick, dear honey, I am sure de Captain knows dat I was always good natured, and not given to quarrels; though I could fight a good stick too upon a pinch: but it never came into my head to wrangle with my master's sharvant, especially such a tight good looking fellow as yourshelf, dat has a good shelelah in your hand, and is fitter to bate than to be baten dear honey.

Duncan, said the Captain, you have heard the explanation of the hasty words the revenue officer at first used; and it would

seem to me, that, consistently with the reputation of courage, and good breeding both, you ought to be satisfied.

I dinna ken, quoth Duncan; it was a very great provocation to talk o' cudgeling; and it may be the custom o' a friendly salutation in Ireland, but no in our kintra. While I ha a drop o' the blood o' St. Andrew in me, I wad na gae up to sik civilities.

Said the Captain, as far as I can have understood, St. Patrick and St. Andrew were cousins, and you his descendants or disciples ought to be on terms of amity.

St. Andrew a cousin to St. Patrick! said Duncan. I canna acknowledge that, Captain. St. Andrew was a guid protestant, and a covenanter, but St. Patrick was papist, o' the kirk o' Rome; and did na keep the second commandment, but worshipped graven images, and pictures o' saints: and tuke the sacrament wie a wafer. I shall never gie up that Captain, that St. Patrick was o' kin to St. Andrew. They might be i' the ministry at the same time; but there is a great difference in their doctrine. Did ye e'er read any o' the works o' John Knox, Captain? Dinna ye ken, that the church o' Rome is the whore o' Babylon? If ye had lived in the time of the persecution, ye wad na hae compared a Scotch saint wie an Irish priest.

Said the Captain, I have no particular acquaintance with the distinguishing tenets of the two Evangelists; nor do I know any thing of them, save just to have understood that the one had planted christianity in Scotland, and the other in Ireland. But this is not a point so material to us individually, as that we cultivate peace and have no difference. I must therefore enjoin it on you, Duncan, that you drop your stick, and keep the peace towards the revenue officer on the high way, that he may not be delayed in going forward to enter on the functions of his office.

Said Duncan, since your honour says the word, I shall lay down my stick, for I ken the law better than to stand out against the civil authority.

But Teague, said the Captain, how can you distinguish the figures of your watch, so as to tell the hours of the day; you that do not understand figures?

By my shoul, said Teague, and I never tought of dat. Will not de figures spake for demselves, when I look at dem? I am sure, I saw de son of a whore dat I got her from, look at her, and tell de hour of de day, like a pracher at his books; and I am sure and sarten, dat such an ill-looking teef as he was, could neider read nor write. But by my shoul, if dat is de way, dat I have to read de marks myself, I will swap her back for a horse or a cow, on de road; or for someting else, dat will plase your anour better; so dere is no harm done, plase your anour, while we are in a christian country, and can meet wid good paple to spake to, and take a watch or a colt off our hands, when we mane to part wid it, plase your anour.

Such was the conversation at the first interview of the Captain's family, to use a military style; and may be considered as a sample of that which took place in the sequel of this day's travel, as they proceeded together until noon; when they came to dine at a public house, and umbrage was taken by Duncan, because the Captain had permitted Teague to sit at table with himself; which he did in respect to the office which he held, and in order to respect its dignity. Captain, said Duncan, coming to the hall door, and looking in, d'ye permit an excise officer to sit at the table wie your honor? Sik profanation I never heard o' in a' my born days; if it were in Scotland, it wad cause a sight to the whole neighbourhood. Does your honour ken that he is an excise officer?

Duncan, said the Captain, it is a principle of good citizenship, especially in a republican government, to pay respect to the laws, and maintain the honour of its officers. It is for this reason, that I make it a point to honour one who was lately my bog-trotter; not that I discern in him any remarkable improvement in talents or manners; but simply because the government has discovered something; and has seen fit to give him a commission in the revenue. Who knows but it may be your own fortune, at no distant day to obtain an office, and will you not think it reasonable then, that it should be forgotten that you were once in the capacity of a waiting man; and that you should receive the respect and the precedence due to your new dignity? it is not with us as in monarchies, where the advance is gradual in

most cases; though even there, an individual through the favor of the prince, or of the queen, or of a lady or gentleman of the court, may have a sudden promotion: but in a free state, what hinders that the lowest of the people should be taken up, and made magistrates, or put into commissions in the revenue? I must insist, Duncan, that you retire to the kitchen, and take your dinner, and make no disturbance in the house at this time; you will come to understand better the nature of offices in these commonwealths in due time. Duncan retired; but in soliloquy expressing his chagrin, at the strange reversion of affairs in America, from what they were in Scotland, and his mortification at finding himself in the service of a master, that could degrade himself by dining with an excise officer.

Teague, on the other hand, though he was silent in the hearing of Duncan, broke out as soon as he had shut the door; Captain, said he, plase your anour, where did you pick up dat teef-looking son o'd a whore, dat has no more manners dan a shape stealer in Ireland; or a merchant dat sells yarn at a fair? By Shaint Patrick, if your anour had given me leave in de road, I would have knocked his teet down his troat; and if your anour will excuse de table, I will go out and take him by de troat, and make him talk to himself like a frog in de wet swamps; de son of a whore, to spake to your anour wid a brogue upon his tongue in such words as dese.

By the brogue, Teague meant the Scottish dialect, which Duncan used.

Teague, said the Captain, the prejudices of education must be tolerated, until time and experience of the world, has lessened or removed them. He is an honest fellow, and I have more confidence in him, than I ever had in you, though his talents have not appeared equal; at least if I am to judge from the estimate made of you, by these who have a better right to judge than I have. However, I am unwilling to have any disturbance between you, and therefore, must insist that you leave him to the reprimands which I myself have occasionally given him, and shall continue to give him, until he attains a better knowledge of the nature of things in this new hemisphere, so different from those to which he has been accustomed.

This put an end to any altercation between the two, the revenue officer and the waiting man, for the remaining part of that day, as they trudged together until they came to the inn at night, and having supped were about to go to bed. It was what in some places is called an ordinary; that is, an indifferent tavern, of but mean accommodations. The house was small, and there were but two beds for the reception of strangers; one of these so indifferent, as to appear fit only for the servant of a gentleman, who might happen to travel the road, though large enough to contain two, or three persons. What it wanted in quality of neatness, and perhaps cleanliness, was made up in dimensions. This bed therefore seemed naturally to invite the reception of two of the company.

Teague, said the Captain, when about to go to bed, I think Duncan and you, being the younger men, may pig in together in that large bed, and leave the other to me who am an older man, and am apt to tumble and toss a little, from weariness in my ride; and may perhaps disturb you in your sleep

Guid deliver me, said Duncan, frae sik a profanation o' the name o' Ferguson, as to sleep wi' an excise officer. I am na o' a great family, but am come o' a guid family; and it shall never be said that I came to America to disgrace my lineage, by sik contact as that. Ga to bed wi' an excise officer! I wad sooner gae to bed out o' doors; or i' the stable amang the horses.

The revenue officer was affronted at this; and gave way to his indignation. De devil burn me, said he, if I will be after sharing wid you, you son of a whore, you teef luking vagabon; wid de itch upon your back; I am sure all your country has de itch; and keep scratching and scratching, as if dey were in hell, and could get brimstone for noting; you son o'd a whore?

The youke! said Duncan. Do you impeach me wi' the youke?

You impatche yourself, said the revenue officer. Did not I see you scratching as you came along de road; and do you tink, you teef, dat I wish to get de leprosy, or de scurvy, and have to slape in a bag of brimstone two or tree weeks, before I be fit to travel wid his anour de Captain again?

The deel damn me, said Duncan, if I can bear that.

What, swear, Duncan? said the Captain, or curse rather, you that are a Covenanter, and have religious books in your wallet, the Confession of Faith and the Catechisms!

How can I help it, man, said Duncan. The deel rive his saul, but I maun be at him.

Duncan had by this time seized his walking staff, and put himself in an attitude to attack his adversary, who on the other hand had, instinctively, ensconced himself behind the Captain, and opposed him as a rampart to the fury of the Scot.

Duncan, said the Captain, you are in the wrong on this occasion, you gave the affront, and ought to excuse the revenue officer for what he has said, which, by the bye, was not justifiable on any other ground but that of provocation. For national reflections are at all times reprehensible. But in order to compose this matter, and that we have no further disturbance, I will take the large, though more humble bed myself, and sleep with the excise officer, for the reputation of the government who has thought proper to appoint him to this trust.

The deel tak me if ye sall do that, Captain, said Duncan; I wad rather tak the stain upon mysel, than let my liege be disgraced; for it wad come a' to the same thing in the end, that I had been the waiting man o' ane that had been the bed-fellow o' a gauger. O! guid keep us, how that wad sound in Scotland. What wad my relation Willy Ferguson, that is professor i' the high college o' E'nburgh, say to that? But rather than your honour should tak the stain upon you, I shall put up wie it for a night; though if the landlady has a pickle strae, and a blanket, I wad rather lie by the fire side, than contaminate mysel, bedding wi' sik a bog-trotter loon as he is, that wad gae into sik an office for the sake o' filthy lucre, and to mak a living; when there are many honest means to get a support other ways.

The landlady gave it to be understood that she could furnish him with a bag of straw and a blanket.

This adjusted the difficulty, and saved the delicacy of the Scotchman, and embarrassment of the Captain, in keeping peace between the bog-trotters; as in reality they both were, though the one had obtained a commission, and the other remained a private person.

CHAPTER XIII.

CONTAINING OBSERVATIONS.

THE object of the preceding chapter, has been to give some idea of the prejudices which exist with the inhabitants of Britain, and especially the northern part, against excise laws. This prejudice was, in a great measure, the cause of that opposition to the excise laws of the United States, which terminated in the insurrection of 1794. The western parts of Pennsylvania where this insurrection took place, are peopled, chiefly by emigrants from Scotland, and the north of Ireland, where a colony of Scotch were planted by king James I. and which have been denominated the Scotch Irish. At the same time it was unequal to that frontier country, which had turned its attention to the manufacture of spirits from their grain, as in this manufacture, the produce of their fields could more easily be carried to market. In this view of the subject, the reasonings of the more intelligent, fell in with the prejudices of the vulgar. The embarrassing the administration, was also a motive with men of political ambition, and who were in opposition to the administration of that day. But an idea of subverting the government never existed in the mind of any one. But it comes to the same thing, if the government is subverted, whether it was intended or not. And this is a lesson to the people of a republic, that it is better to suffer a *local evil*, than to endanger the safety of the commonwealth, by opposition.

It is an easy thing to excite opposition; but difficult to arrest it at a proper point. The bulk do not distinguish the boundary of constitutional opposition; and unlawful violence. See my *Incidents of the Western Insurrection, in the year* 1794. This will be found a commentary on the preceding observations.

It requires some experience of liberty to know how to use it. The multitude are slaves, or tyrants. The great thing is to preserve a medium between democratic violence, and passive obedience to oppression. These are the two extremes, which are

to be avoided. Where there is a proportion of the people, as always is the case, without property, and who have nothing to loose, nothing is risked by a revolution; and therefore commotions are not dreaded, and if a reform is set on foot, it is pushed by such beyond what is salutary, to a revolution. By this, liberty is lost; and the people blame the despotism which they themselves have procured.

CHAPTER XIV.

IN the course of the three following days, during which the Captain and the two bog-trotters journeyed together, a great deal of ill will showed itself between the understrappers. By the bye, I ask pardon, before I go farther, of the governmen for thus confounding the revenue officer with the present waiting man; but I aver, that it is not owing to any disrespect of the government, though it may have that appearance; but is to be resolved simply into the force of habit which I acquired in designating O'Regan in the early part of this narrative, before he was advanced to office; and since that, to the impression made upon my mind occasionally by his conduct, which has not entirely corresponded with the dignity of the commission. When instances occur of this nature, I fall involuntarily into the use of the former epithet, which reflection, doubtless, would teach me to discard. This is my apology; and if it should be attributed to any secret grudge, or dislike of public measures, or persons at the head of our affairs, it will be a great injustice. But, as I was saying, in the course of the following days, much bickering took place between the Hibernian and the Scotchman; or as I might otherwise express myself, between the son of St. Andrew and St. Patrick. The Scot thought the Hibernian defective in grace and manners; both because he did not ask a blessing to his food, and because he took the liberty to eat with the Captain, and to converse with him as on equal terms. Indeed

it was the only fault he found with the Captain himself, that he did not say grace to meat, and that he admitted the gauger to this enjoyment of equality. He did not enter fully into the necessary policy of observing the forms of respect to officers of government, merely for the sake of the authority, and as a compliment to the laws themselves. Nor was his knowledge of the human mind, and the modes of acting, sufficient to inform him, that the saying grace at victuals is a matter of form, more than of faith; and that for this reason, some christian sects, particularly the people called Quakers, omit it altogether.

The Hibernian would sometimes beat off, to use a nautical phrase, and disarm his adversary by expressions of benevolence, as "Love your shoul," &c. sometimes he would prepare for battle, and be disposed to defend himself; on which occasions it behooved the Captain to interfere, and break off the contest.

The Captain, at length, weary of this trouble, thought of the expedient of dismissing the revenue officer a day or two a-head, in order that he might be apart from the other bog-trotter. This being done, with exhortation that he would go forward speedily, and open an office in the district, the Captain proposed to remain a day at the public house where he then was, in order to give the revenue officer the advantage of the start I have mentioned. In the mean time, hearing of a cave in the neighbourhood, which was thought to be a great curiosity, he took the opportunity of visiting it. The guide led them to it; I mean the Captain and his waiting man, in about an hour's walk from the public house. It was on the bank of a small river; the mouth of the cave opening to the bank. A small stream issued from the cave, and fell into the river, with a fall of a few feet over a rock, rendered smooth by the current of the water. Above this, was a shade of spreading beech, with thick foliage, and beneath, towards the strand of the river, was a gradual descent with washed pebbles, and a clear filtrating sand. Hard by the fall of this water, and on the strand of the river, the attention of the Captain was attracted by certain rude sculptures, observable on a flat rock; and also by others on a perpendicular one that composed a part of the bank. There was the figure

of the terrapin, the bear, the turkey, &c. It was a subject of reflection with the Captain, whether these impressions had been made by the animals themselves, while the rock had been in a plastic state, and before it had hardened from clay into stone; or whether it was the work of the savages, before the Europeans had possession of the country. He lamented that he had not a philosopher at hand, to determine this. On the bank above, and toward the mouth of the cave, were a number of petrifactions to be found; the water that ran here, appearing hence to have a petrifying quality. The Captain considering these, was thinking with himself how good a school this would have been for Teague, had he been admitted a member of the Philosophical Society, as had been proposed at an early period.

The mouth of the cave was of a height and width to receive a man walking upright, and without constraint, on his entrance. After a passage of a few yards, lined with the solid rocks, it opened into an apartment of about eighteen feet cube. The oozing from above, formed the stalactites, and would probably in the course of a century or two, fill up this chamber altogether, unless by digging above, the course of the water could be diverted from the roof, and carried off by a conduit on a solid part of the mountain. The floor of the chamber had been raised by the petrifaction of the water; as appeared from the inequality of surface, formed by the stalactites, and from the testimony of the guide, who remembered the time, not more than fifteen years ago, when the descent to this apartment, was a step of at least a foot from the level of the entrance.

Passing on a few yards more, they descended a step, and came to a second apartment, of a greater extent, and of not less than an hundred feet to the level vault. Here was a vast bed of human skeletons petrified, but distinguishable by their forms. No doubt it had been a repository of savage chiefs, whose bodies, converted into stone by the virtue of this water, were preserved more durably than the mummies of Egypt. The dimensions of some of the skeletons bespoke them giants; that of one measured eight feet, wanting an inch. Duncan, said the Captain, I doubt much whether there have been larger giants in Scotland. Aye have there, half as large again, said Duncan;

from the stones that are put up in some castles, there must have been men at least eighteen or twenty feet in height. What can have become of this breed? said the Captain. They have fought wi' ane another, 'til they are a' dead said Duncan. This was the easiest way of accounting for the loss.

There was an ascent of a step or two to the next apartment, which was of an oval form, the conjugate diameter of which was about thirty feet, and the transverse twenty-five. There were the bows and arrows, all petrified, that these warriors had used in life. The water descended not in drops, but through the fine pores of the rock in a gentle dew, and with an impression of extreme cold, so as to endanger life, and probably convert the human body into stone in a very short space of time. The guide thought it not adviseable to remain long, and Duncan was anxious to return; the forms of the dead in the chamber behind him leading him to apprehend, that some of their shades might come after them, to enquire the occasion of their visit.

Regaining the entrance of the cave, and emerging into light, I mean the light of day, for they had entered with torches, they left the place, and returned to the tavern.

The day following, they paid another visit to the cave, and observed in the chamber of bows and arrows, a pool of limpid water, into which looking, they discovered arrow heads and hatchets of stone innumerable. They took out, and brought away some of them. These had no doubt been first formed in wood, and then put in this water to petrify, and became fit for use. Thus we easily account for the formation of such implements; whereas the idea of being formed out of a stone, in the first instance, by the dint of human labour, and with no other instruments than stone itself, involves great difficulty. This discovery, the Captain, I presume, lost no time in communicating to the Philosophical Society, as will in due time appear, from a publication of their transactions.

Near the entrance, and on the right, was the passage to what is called the petrified grove. This, on their return, they entered, and in about thirty steps found themselves in a spacious square, which appeared to have been once the surface of the earth: for here were trees in their natural position, with wasps

nests on them, all petrified; and buffaloes standing under, in their proper form, but as hard as adamant. A bleak wind, with a petrifying dew, had arrested them in life, and fixed them to the spot; while the mountain in a series of ages, had grown over them. That which struck the Captain most, was an Indian man reduced to stone, with a bundle of peltry on his back. If the virtuosi of Italy, could have access to this vault, there would be danger of them robbing it of some of these figures, in order to compare with the statues that have been made by hands. When this cave shall have gained due celebrity, there is no question, but that attempts of this nature will be made. I submit, therefore, whether it would not be adviseable for the connoisseurs of America to apply to the legislature of the state, where the cave is, to prevent such exportation.

The Captain leaving this place, took nothing with him but the skin of a wild cat, which hung upon a stone peg in the side of the grotto, and which he broke off, by giving it a sudden jerk as he turned round. Duncan took a petrified turtle, which he thought resembled a highland bonnet, and said he would scrape it out, and send it for a curiosity to Perth.

CHAPTER XV.

CONTAINING OBSERVATIONS.

IT may be observed, that as I advance in my book, I make fewer chapters, by way of commentary, and occupy myself chiefly with the narrative. It is the characteristic of old age, and may be decorous towards the conclusion of the work. Nevertheless, I shall arrest myself here a little, to reflect on one particular of the discoveries of the Captain; the sculpture on the rocks, which appeared to be the labour of the aborigines of this country. I have not seen these sculptures, for I have not had an opportunity of visiting this cave; but I have seen si-

milar sculptures, in abundance, on the west of the Allegheny mountains. I recollect at an early period to have heard it said, that Ferdinando Soto, had been on the Ohio waters, and as high as the mouth of the great Kenaway ; and to have heard it given as a proof of this, that in a particular place near the mouth of that river, the imperial eagle was to be seen engraven on a rock ; the eagle which was the ensign of the Spanish monarchy, under Charles V. also emperor of Germany, and the successor of the Cæsars It was added, on the same ground, that the vestiges of fortifications discoverable in this country, were the remains of Spanish works, and encamping grounds under Soto. I had understood, that the great Franklin had adopted this hypothesis with regard to these forts, from the sculpture of the eagle In the winter of the year, 1787, I had the happiness to converse with that sage, and amongst a number of questions, which I had the curiosity, and perhaps impertinence, to ask, I put this with regard to the Kenaway sculpture, and the theory of the vestiges of forts in the western country. I found his ideas to be as I had been informed, and have stated. I was then in Philadelphia.

In the fall of this year, having returned to the western country, a surveyor who had been engaged in surveying land on the Kenaway, being in my office on some business, it occurred to me to interrogate him on the subject of the sculpture. He had seen the engraving of what was thought to be the eagle, but called it a turkey ; which word no sooner struck my ear, than all the hypothesis of the holy Roman eagle, and Ferdinando Soto, fell to the ground. It is a turkey, thought I, which the fancy of the virtuoso and antiquarian, has converted into the king of birds.

Conversing with the surveyor, he gave me an account more minutely of this, and other figures cut upon the rock, viz. the turkey with its wings spread as if just alighting ; the deer with his branching horns ; and the savage himself, with a large head and long limbs, rudely cut. He added, that he had heard from a hunter whom he well knew, that there was a rock with similar engravings on Cheat river, a small distance above where it falls

into the Monongahela; and promised to bring this hunter to give me a description.

About a month afterwards, the surveyor brought the hunter to me, who appeared to have been observant, and to be intelligent. He had seen the rocks near the mouth of Cheat river. The following is the memorandum that I took from him.

"The turkey appears to have alighted at the lower part of the rock, and ran up to the top. You see the track, which it leaves; the stretched back, and the body is thrown forward, as between flying and running. There is the figure of a man with a large head, and horns, and a thin skeleton-like body. There are deer tracks well cut. This rock stands on a bend of the river; and the figures on the lower end, which projects most, are defaced by the water, which rises to this height in the time of floods. There is a horse track. This is the only thing that I think remarkable, if it is a horse track; for, as I do not know that there were any horses here, before the European settlements, it would argue that this engraving had been done since, and by the natives who have come from the Chesapeak, and had seen horses. The settlement made by Captain Smith at the mouth of James river, Virginia, was I believe the earliest made, contigious to this country,"

This hunter gave me to understand, that he had seen a rock, sculptured in like manner on the Kenaway, about eighty miles from its mouth; that is nearly in a line directly west from the rocks on Cheat river.

Having been led into the way of enquiring on this subject, I have found that these engravings are very common throughout the whole western country; that they are discernable all along the Ohio, at low water especially, when the horizontal rocks are left bare; that they are found on the margins of the streams also.

I had heard of one of these on the Monongahela, about forty miles above Pittsburgh, and in the summer of 1793, crossing the country near that place, I spent a part of a day, in going out of my course to observe it. The sculptures were of the same kind, and answer the description before given of those elsewhere. The figures on this are, a bear rudely or rather clum-

sily cut; a hawk flying with a snake in its beak; the moon and the seven stars; a racoon; a human arm, and human feet, well done; a buck with branching horns; the turkey; and a number of others. I want no other proofs that these sculptures were by the natives, than the form of the feet, which are unquestionably Indian; the narrowness, and smallness of the heel evinces this. It might also be induced as a presumption, that there are vestiges of a fortification, such as has been mentioned, just above on the hill. For it is reasonable to suppose, that these works of leisure and taste, were most likely to be pursued in the neigbourhood of such a work. But what has been at all times conclusive with me, that these engravings are works of the natives, is, the circumstance that no alphabetic mark of any language, or Roman or Arabic numeral, is found amongst any of these. For it is well known, that it is a thing which would occur to any European, who should amuse himself in this manner, to impress the initials at least of his name, and the digits of the year. I had put this question to the surveyor and hunter, of whom I have made mention, with regard to letters and numeral marks, and found that none had been observed by them, on the rocks which they had seen. On that ground, independent of all others, I made the deduction I have stated.

I consider these sculptures, as the first rude essays of the fine art of engraving; and to have been the work of savages of taste distinguished from the common mass, by a talent to imitate in wood or stone, the forms of things in nature, and a capacity of receiving pleasure from such an application of the mental powers. Whilst a chief of genius, was waiting for the assembling of other chiefs, to hold a council; or while the warrior was waiting at a certain point for others, that were to meet him, he may have amused himself in this manner; or it may have been the means to cheat weariness, and solace the intellectual faculty, when there was no counselling in the nation, or wars to carry on.

Happy savage, that could thus amuse himself, and exercise his first preeminence over animals we call Beasts. They can hunt, and devour living things for food; but where do you find a wolf, or a fishing hawk, that has any idea of these abstract

pleasures, that feed the imagination? Why is it that I am proud, and value myself amongst my own species? It is because I think I possess, in some degree, the distinguishing characteristic of a man, a taste for the fine arts: a taste and characteristic too little valued in America, where a system of finance, has introduced the love of unequal wealth; destroyed the spirit of common industry; and planted that of lottery in the human heart; making the mass of the people gamblers; and under the idea of speculation, shrouded engrossing and monopoly every where.

It would seem that the sculptures of which I speak are the works of more ancient savages, than these which have lately occupied this country; these tribes not being in the habit of making any such themselves, and the figures evincing an old date, being in most places, in some degree effaced, by the water of the river, or the rain washing the rocks, on which they are engraven. They would seem to have been a more improved race, who had given way to barbarians of the north, who had over-run the country. It is generally understood, by the tradition of the present Indians, and the early French writers, Charlevoix and others, that about the beginning of the present century the Six Nations conquered this country, and expelled the former owners; and the word Ohio, is said to mean bloody, and was the name given it from the blood shed upon its waters at that time.

The fortifications of which we speak, must have also been works of defence, of that or an earlier period. From the trees growing upon the mound, or parapet of these, they must be, some of them, many hundred years old.

It will strike the reflection, how was it possible for the human mind to remain so long in so low a stage of improvement, as was the case with these, the aborigines of this country? Perhaps the more puzzling question would be, whence the spring that could have sufficient energy to rouse them from it? I shall leave this to philosophy, thought, and historical deduction. Enough has been said at present.

CHAPTER XVI.

ON the third day, renewing their journey, the conversation between the Captain and his servant turned on the character and history of the present revenue officer, the late Teague O'Regan. The Captain gave Duncan a relation of what had happened; in the case of the attempt to draw him off to the Philosophical Society, to induce him to preach, and even to take a seat in the legislature of the United States; that had it not been for a certain Traddle, a weaver, whom they had been fortunate enough to substitute for him, the people would most undoubtedly have elected Teague, and sent him to Congress.

Guid deliver us! said Duncan; do they make parliament men o' weavers i' this kintra? In Scotland, it maun be a duke or a laird, that can hae a seat there.

This is a republic, Duncan, said the Captain; and the rights of man are understood, and exercised by the people.

And if he could be i' the Congress, why did ye let him be a gauger? said Duncan.

This is all the prejudice of education, Duncan, said the Captain. An appointment in the revenue, under the executive of the United States, ought not to have disgrace attached to it in the popular opinion; for it is a necessary, and ought to be held a sacred duty.

I dinna ken how it is, said Duncan; but I see they hae every thing tail foremost in this kintra, to what they hae in Scotland: a gauger a gentleman; and weavers in the legislature!

Just at this instant, was heard by the way side, the jingling of a loom, in a small cabin with a window towards the road. It struck Duncan to expostulate with this weaver, and to know why it was that he also did not attain a seat in some public body. Advancing to the orifice, as it might be called, he applied his mouth and bespoke him, as he sat upon his loom, thus: Traddle, said he, giving him the same name that the Captain had given the other; why is it that ye sit here, treading these twa stecks, and playing wi' your elbows, as ye throw the thread,

when there is one o' your occupation, not far off, that is now a member of the house o' lords, or commons, in America; and is gane to the Congress o' the United States? Canna ye get yoursel elected; or is it because ye dinna offer, that ye are left behind in this manner? Ye should be striving man, while guid posts are gaeing, and no be sitting there wi' your backside on a beam. Dinna your neighbors gie ye a vote? Ye should get a chapin o' whiskey, man, and drink till them, and gar them vote, or, ye should gae out and talk politics, and mak speeches.

Such was the address of Duncan, meaning nothing more than to amuse himself, with the idea of a manufacturer obtaining a seat in the legislature, and making laws instead of warping webs. But in the mean time, the wife of the mechanic, who had overheard the conversation, and was incensed at an attempt to take her husband from his business, seizing a pot-stick and running out, and turning the corner of the house, laid a blow upon the posteriors of the orator; accompanying her force with reproachful words to this effect:

Will you never let the man alone, said she, to mind his business, but be putting these notions in his head? He has been once constable, and twice member of assembly; and what has he got by it, but to leave his customers at home, complaining of their work not done? It is but little good that has been got of him these three years, but going to elections, and meetings, and talking politics; and after all, what does he know of these matters? Just about as much as my brown cow. A set of lounging louts, coming here and taking up his time with idle nonsense of what laws should be made, and urging him to be elected; and William Rabb's wife waiting for her coverlet this three months, and Andrew Nangle for his shirt cloth. It is enough to put a woman in a passion that has the temper of a saint, to have her man's head turned so from his own affairs, by idle vagabonds that come the way, in this manner.

At this, she made another effort, and springing forward was about to impress a second blow; when Duncan retreating, and lifting up his stick in his turn, accosted her in these words: Gin you were a man, as ye are a muckle witch, I should be for taking ye wi' this rung across your hurdies. Is it any affront to

have it evened to your man Traddle, to gae to the senate, and to get a post i' the government, and no be knotting threads here, wi' his shuttle, like a tradesman o' Paisly? Ye vile carlin, ye maun be a witch or a warse body, to take a stick in your hand, like a driver o' stots, and come pelmel, upon a man ahint his back, when he is na speaking till ye. Foul fa' me, but if it were na a shame to battle wi' ane o' your sex, I wad break your back with a lunder, before ye knew what ye were about. To keep this honest man here, shut up like a prisoner under ground, in a dungeon, drawing a reed till him, instead o' throwing out his arms like a Latin scholar, or a collegian, making his oration to his hearers! Are ye chained there, (turning his speech to Traddle,) that ye stay sae contentedly yoursel, man, and dinna break out, and escape frae the fangs o' this witch?

This witch! said she, (apprehending danger from a second address to the weaver) this witch! I shall witch you to some purpose, you vagabond. With this she made a hasty step, and was nearly on the back of the Caledonian, with her pot-stick, having made a stroke at him, which he evaded, by taking to his heels, and retreating speedily. The Captain in the mean time had rode on, and left them to complete their dialogue.

CHAPTER XVII.

DUNCAN had affected the wag on the late occasion with the manufacturer and his wife, and had like to have suffered some alloy of pain from the blows which were inflicted, or meditated. But at the public house, in a village, a little way ahead this day, where they halted about noon, a circumstance happened which changed his view a little, and disposed him to sadness, rather than to play the wag with his neighbours on the road. While the Captain had reclined, and was asleep on a sofa, a

constable had apprehended Duncan with a warrant commanding this officer to take the prisoner before a justice of the peace, by whom it had been issued. Duncan had taken for granted, that it was the weaver's wife who had made compliant, and sent after him, on account of the threats he had made to chastise her. The bustle in apprehending him, had made a noise in the porch, and awakened the Captain. Duncan, said he, what is the matter?

Lord deliver me, said Duncan, if I ken. They say I am a prisoner. The bailiff here has ta'en me wi' a warrant. It maun be that witch the weaver's wife, that has made a complaint, just because I was jesting a wee, about her husband gaeing to the legislature; and she did na take it weel, but amaist brake my back wi' her spurtle; and now she has ga'en awa and sworn belike that I strak her; for this is the way o' these witches, that they turn states evidence, and swear for themselves against honest people.

Duncan, said the Captain, this is what comes of your meddling with politics. You must undertake to say forsooth, who is qualified to be a representative of the United States; you must insist upon an industrious mechanic to relinquish his occupation; and this not from any opinion of his fitness for such appointment, or any principle of love for the public good; but merely for your pastime, and in ridicule of a republican government in this country. For though there has been instances of choosing weavers for the legislature, and coblers, and coopers, why make a burlesque of this? Have not the people a right to make a choice? yet because these things are not common in Scotland, it must be a subject of a laugh here. Had you been serious, there could have been no fault found; but the insult lies in your making a jest of it, which was evident from your manner, in turning aside from the highway to address a weaver through the window of a cellar; and in an abrupt manner, to introduce an expostulation with him on the subject of election. No wonder that the termagant his wife, who did not relish the proposition even in a serious point of view, was offended, and disposed to inflict blows; and, on the resistance made on your part, and threats probably thrown out, has applied to a justice

of the peace, and obtained a warrant to commit you to the custody of the law.

What can they make o' it? said Duncan.

I do not know, said the Captain, what offence it may be in law, but certainly it was great indecorum to amuse yourself, not at the expence of a mechanic, but indirectly at the whole body politic of the union; not that I think it unbecoming to send such as Traddle to deliberative assemblies; but that you seemed to think so; because it is a thing not known in North-Britain, where aristocratic principles prevail. You might have meant this a pleasantry; but it may be construed a reflection upon a republican government, and to destroy the rights of man, in the first germ and principles of their existence.

They canna make high treason o't. said Duncan.

I do not know, said the Captain, what a strict judge might make it; I should think it could not be made a hanging matter. However let us see the warrant, and enquire what the justice of the peace has made of it.

I shall not show the warrant to any man, said the constable, but to his worship, justice Underchin, to whom I must carry the prisoner immediately. So come along; come along; the justice will show you the warrant.

There being no help for it, Duncan was obliged to go along, the Captain accompanying him. Being brought before the justice, Ah, have ye nabbed him? said his worship: I am glad ye have got him; a great rascal.

There is no question, said the Captain, stepping forward, and addressing the justice, but the young man has acted with considerable imprudence; but ignorance of the world, and especially of the laws and customs of America, has been the principal cause of his intrusion. Though he has not been long in my service, yet I am disposed to speak with some confidence of his civility in general. But may it please your worship, in what shape have you brought the charge. Is it an assault and battery, or what?

I make it bastardy, said the justice; what else would I make it?

Bastardy! said the Captain. It might be fornication, or adultery; but how can it be bastardy in so short a time? It cannot be a rape, that your worship means. There was no rape, or fornication, or adultery in the case, I will engage that. And how can there be bastardy? some hot words passed between him and the woman, and strokes might have been given; but there was certainly no disposition, as far as I could see, to beget bastards; nor was there time for it. They were not in such a very loving humour, when I left them; nor did he stay behind me above twenty minutes on the road.

The justice was a little swarthy man, of a corpulent habit, seated in an elbow chair, with pen, ink, and paper on a stand by him. He threw himself back, as he spoke; leaned his head alternately on the right and left shoulder, and bridled his lips, as the phrase is, discovering in the affectation of his manner, great pride of office, and apparent satisfaction in having caught a criminal. Endeavouring to be witty at the embarrassment of the present culprit, and expressions of the Captain,—Why Mr. said he, addressing himself to this last, though I do not know who you are, that are so willing to assist me in the examination of this vagrant, yet I will observe to you, that I make no doubt that some hot, or at least warm words, have passed between them; and strokes as you call it might have been given; but as to the time of twenty minutes, or a longer period, it is of no consideration in the law; provided the woman swears, as this one has done, that she is with child by him. Nor will his ignorance of the customs of America excuse him; we must commit him, or bind him over, if he can find security, to appear at the sessions, to take his trial for the fornication.

Wi' bairn! said Duncan. She might just as well have ta'en an oath, that I was wi' bairn to her. Was na her man Fraddle, sitting on his loom looking at us a' the time? O the false jade! I get her wi' bairn! I wad get a witch wi' bairn as soon.

It is extraordinary, said the Captain, that she could be certain of her pregnancy in so short a time?

So short a time! said the justice; do you call six months a short time?

It is not six hours, said the Captain, nor the half of it, since the fracas happened.

Guid guide us! said Duncan, who was standing on the back ground, making his soliloquy; Guid guide us, that I should come to America, to be tri'd for getting a woman wi' bairn. What will Mr. Dougal, our Minister, think o' this? after ha'-ing the Confession o' Faith wi' me, and sae mony guid bukes. Standing on the stool is bad enough; but naething to the way they hae i' this kintra, o' taking a man wi' a bum, and bringing him before a magistrate; just the same thing as he were a sheep stealer. O the false jade, to swear a bairn upon me; what will my ain folks say, when they hear o' it in Scotland? It will be a stain upon my kin to the third generation. It was the deel himsel put it in my head, to stand talking wi' a fool weaver about his election. I wish I were in Perth again, and out o' a' this trouble.

Six hours! said the justice answering to the Captain. Is it not six months, Sampson, referring to the constable, since this pedlar left this settlement?

Pedlar! said the Captain; he never was a pedlar; nor is it six months since he left Scotland. He was recommended to me by a gentleman whom I knew very well, Mr. M'Donald, as a lad just come over. So that it is impossible he could have been here six months ago.

I am no sax months frae Perth, said Duncan.

Is not your name Ryburn, said the justice, and are you not that Scotch pedlar that was in this settlement two or three months? Can there be any mistake? referring to the constable; is not this Niel Ryburn, for whom the warrant calls?

It is the very man, said the constable. I knew him by his dialect the moment I saw him in the porch at the public house, talking with the hostler. He has the same brogue upon his tongue, and says Guid guide us, just in the same manner: only at that time he used to say also, by my fa'th, and by my sa'l, more than he does at present. He has become religious since, or pretends to be so, in order to deceive your worship. But at that time, he had not much religion about him, and had no guid

bukes, as he calls them, in his pocket; but could damn his sa'l, and swear like a devil.

Niel Ryburn! said the Captain, that is not the name of my valet. It is that of Duncan Ferguson. But pray who is the woman that he is said to have got with child? The weaver's wife is the only one that he has had a conversation with to my knowledge; and as I said before, they were not much in the way of making love when I left them.

A weaver's wife! said the justice; no, Mr. M'Radin, or whatever else they may call you; it is no weaver's wife; it is Kate Maybone, that has made oath against him. He had carnal knowledge of her about six months ago, when he was in this settlement peddling, and got her with child.

I perceive, said the Captain, we are all at cross purposes, and under a mistake in this business. This north Briton—

Stop, said the justice, if you are to give your testimony, Mr. with the cocked hat, speaking to the Captain, we shall take it by yourself; and not let the pedlar hear it, to enable him to frame his story to the same purpose.

Accordingly Duncan being withdrawn in the custody of the constable, the Captain was examined, and related the particulars on oath of all that he knew respecting the prisoner; and now being ordered to withdraw, the prisoner was called in and interrogated.

His story was to the same effect with that of the Captain, and would seem to distinguish him from his countryman named in the warrant; but his Scottish dialect founded the presumption of identity so strongly, that it was difficult, if not impossible, to get over it.

I see, said the justice, that they have framed their stories by collusion. They are a couple of ingenious rascals; though one of them, the pedlar, affects great simplicity; and the other vouches for him that he is ignorant I believe I must commit them both; the one for bastardy, and the other for horse-stealing. For the circumstance of having but one horse between them, is extremely suspicious, and renders it probable that they must have stolen that one. The story which they tell, of having come in company with a revenue officer, whom they have

sent ahead on foot, is absurd, especially when you add what the one who is called Captain tells, of this officer having been once his servant, or passed for such, under the name of Teague O'Regan, and bog-trotting, as he calls it, in the manner that this Duncan, which he pretends is the name, does now; and yet even then being likely to be taken from him to preach, to go to congress, and the Lord knows what: It is impossible; it must be a falsehood; and the probability is, that this fellow, this Captain, is the head of a gang of horse-thieves; and this Scotch pedlar, and the Irish revenue officer, are understrappers, with him, in the trade.

This being signified to the Captain, who was now called in, he addressed the justice to the following effect: Mr. Justice, said he, what I have related to you upon oath, however improbable it may appear, is the fact; and as to your surmises of horse-stealing, they are groundless; and you may commit if you think proper, but you shall answer for the consequences. It is no small matter to deprive a citizen of his liberty, and I am not so much unknown to the government, as not to obtain redress against an ignoramus like you, who disgrace the commission by your stupidity, as many of the same office do. The utmost of your power is to commit; but it may come in my turn to impeach for your abuse of power. What proof, or presumption have you, that I have stolen horses? Is it that of having a servant on foot, rather than having one mounted? If I had stolen one horse, could I not as well have stolen two? The presumption is the reverse of what your worship states. As to the North Briton, who is charged with bastardy, by the name of Niel Ryburn, with a certain Kate Maybone, where is the woman? cannot she be brought face to face with the man, and confronted? Let her then say if this is Niel Ryburn; and that this simple lad is the person who begot a child with her, six or eight months ago. I am persuaded he was on the east of the Atlantic at that time, and if she could become pregnant by him, she must have been on that side also. Let this matter be examined.

From the sedate and firm manner in which the Captain had expressed himself, the justice began to be apprehensive of hav-

ing been mistaken, and was intimidated. He was willing therefore to send for the woman who had made the oath. Being in the village, she was in a short time brought before his worship, by the constable who had been despatched for that purpose.

Kate, said the magistrate, is not this the Scotch pedlar, the father of your child, and against whom you have made oath ?

The father of my child ! said Kate ; does your worship think I would let such a servant-looking son of a b—h as that get me with child ? does your worship mean to affront me, by having him taken up in the place of the moving merchant, Mr. Ryburn ? no, no ; he is not the father of my child. I never saw the clumsy looking dunce in my life before.

Duncan was well pleased to be relieved from the charge of bastardy ; but at the same time a little hurt, at the undervaluing of the witness.

Young lady, said he, I wish you muckle joy o' your big belly, but I dinna envy the pedlar o' his guid luck, o' haeing you wi' bairn. If I was to stand i' the stool, it should be for anither sort o' luking lassie ; and no sik a brazen fac'd ane as ye are.

Kate was about to make reply ; but the justice not thinking it comported with the dignity of office, to suffer an altercation in his presence, and being chagrined at not finding this to be the real culprit, released the arrest, with ill humour, desiring Captain, prisoner, Kate, and constable, to be gone about their business.

CHAPTER XVIII.

THE second day after this, in the afternoon of the day, as the Captain and his man Duncan were advancing, on their journey, they perceived a person ahead, coming towards them, with a long slouching walk, as if in considerable haste, and a stick in his hand.

If that man had not his face the wrong way, said the Captain, I should take him for the revenue officer, Teague O'Regan; he has a good deal of his appearance, both in his person and his gait. But he cannot have mistaken his direction so much as to be coming this way, instead of going to his district.

I dinna ken, said Duncan; these Irish ay put the wrang end o' their speech foremost; and why not put the wrang end o' their course now and then?

As they were debating, the person approached, and it was discovered to be Teague.

He had advanced to a pass of the mountain, where he was met and opposed by two men of an athletic personal appearance, who forbade him, at his peril, to proceed farther. They were armed with clubs, and presented a very choleric countenance. The revenue officer had thought it not adviseable to encounter them, being two to one, and proposed rather to fall back, and join himself to the Captain and the Scotchman, who might support him in his march.

These two men were of the name of Valentine and Orson; so called, either from the fierceness of their nature, or from their superior strength, resembling the two champions of that name, of whom we read in books of romance. They had been born and bred in these mountains

Valentine had the advantage of some education with a Welch school-master, who passed his native language upon the young man for Latin; so that conceiving himself to have acquired the rudiments of this tongue, and therefore qualified to enter on the study of some one of the learned professions, he had deliberated whether he should plead law, preach, or be a physician; but happening one day to see a member of congress riding along, with a boy behind him carrying a portmanteau, he had taken it into his head to be a member himself, and had canvassed frequently for that delegation, but had been disappointed; one person and another coming forward, and taking off the votes. He had made up his mind for some time past to make an experiment of personal force, to intimidate competitors. For this purpose, he had taken to his assistance another young man of the name of Orson, whom he found in the neighbourhood, and

with whom sallying out as a kind of squire, or armour-bearer, he could knock down any one that had the impudence to set up against him in the district. Orson had not actually been suckled by a bear, like his namesake in romance; but he was a rough, stout man, and well qualified to bear a part in this mode of canvassing.

The rumour had prevailed by some means, that Teague was coming forward to stand a trial in that district; whether propagated by some wag, who passed him on the road, and was disposed to amuse himself with the apprehensions of the two rustics; or to some mistake on the part of travellers, who had come through the village in the neighbourhood.

The Captain, however, and the revenue officer himself, had resolved their menace into a dislike of the excise law, and a wish to intimidate, or prevent by force, the opening an inspection office in that district.

Under these impressions, advancing to the pass, they were met by the young men, who made a show of battle; though on their part not a little disconcerted at seeing Teague return with a reinforcement, and with the advantage of cavalry.

The Captain placed himself in the centre, on horseback, and a little in advance of the two wings on foot, Duncan and Teague. The north Briton preserved a composed manner, and showed a steady countenance. The Hibernian, on the other hand, willing by an appearance of great rage, and much valor, to supersede the necessity of battle, or bloodshed, stood with his right foot before his left, flourishing his cudgel, and grinning like an angry person, who was impatient for the onset.

As is the manner of heroic men, the Captain thought proper, before the commencement of hostilities, to accost the adverse combatants, to see whether it might not be in his power to remove, or at least allay their prejudices against the obnoxious law, and induce them to suffer the officer to pass. Accordingly he addressed them in the following words:

Gentlemen, the law may be exceptionable on general principles, or locally unequal in its operation to you in this district. Nevertheless, it is the law, and has received the sanction of the public voice, made known through the constitutional organ, the

representatives of the people. It is the great principle of a republican government, that the will of the majority shall govern. The general will has made this a law, and it behooves individual minds to submit.

I wad na sleech and prig wi' them, said Duncan, stepping forward and flourishing his cudgel. I wad na hae mony words about it. But just see at once whether they will dare to stap the high road. Gin they persist, I can tak ane o' them, and ye and Teague can tak the ither, and my lug for it, I sall gie the ane that fa's to my lot, a weel payed skin, I warrant him. Sae dinna ye tak up time fairlying about the matter; but gae on, and try our rungs o'er the hurdies o' them. I sall gar this stick crack o'er the riggin o' the loons, in a wie while.

Teague, in the mean time, was on the back ground, endeavoring to look sour, making wry mouths, and grinning occasionally: all this with a view to support the threats of the north Briton.

Duncan, said the Captain, for he had not attended to Teague, put up your cudgel. Policy oftentimes avails more than force. The law in question may be odious, and great allowance ought to be made for the prejudices of the people. By soft measures, and mild words, prejudices may be overcome. These appear to be but young men; and rashness is a concomitant of early life. By expostulation we may probably have the good fortune to be able to pass on, without being under the necessity to attempt battery, or shed blood.

The two young men were not to be intimidated by a show of cudgels, or grinning, and wry mouths; but still conceiving that the object of the Captain was to force an election in favour of his precursor, the Hibernian, and not understanding the scope of his harangue, but supposing him to speak of the law of election, where the votes of the majority, that is the greater number of votes, constitutes the representative, they were as much disposed to use force as at first; and, advancing, appeared ready to sustain the shock.

An affray must have ensued; for the Captain having taken every possible measure to avoid blows, was now resolute to

force the pass, even at the risk of battle. But just at this instant, a grave man coming from the village, who had known the character, and had been frequently a witness of the conduct of the young men, addressed them: Young men, said he, will you be eternally running into errors of this kind? Have you interrogated these gentlemen, and understood from themselves whether any of them are candidates, and mean to disturb you by setting up for Congress in this district? It is possibly the humor of some wag coming up the road, and knowing your disposition, that has created the surmise.

The fact was, that some wag who had passed Teague on the road, and who had known the apprehensions of Valentine, had given rise to the report. For he thought to amuse himself by it, knowing the extravagancies into which it would of course throw the two young men. For the whole country, not long before that time, had heard in what manner they had mistaken individuals for public candidates. On one occasion they had fought with a mason and his barrow-man, and abused them considerably. On another occasion, they had knocked down a potter with a bag of earthen-ware, and broke several of his vessels. For this reason, the grave man, of whom I spoke, who had got a hint by some means of what they were about, had traced the young men, and coming up at the critical moment, addressed them as I have before said, exhorting them to make enquiry first, whether their apprehensions were well or ill founded; and not to take it for granted that either of these personages, were competitors for Congress, before the fact had been ascertained, and their pretensions considered by an amicable expostulation.

Candidates for Congress! said the Captain; what could have put that into the young mens heads? It is true, this bog-trotter, who is now an excise officer, was on the point once of being a candidate, or at least of being elected a representative of the union; but having escaped that, though with some difficulty, he is now in the executive department; and has received an appointment to the collection of the revenue of a district beyond this, to which he is now on his way; and is far from having any thoughts of an election of any kind whatever.

The two young men, at this, were relieved from their fears, and their minds seemed dilated with unusual joy. Stepping forward, they shook hands with Teague, and invited him to drink with them; but the Captain apologized, alleging the necessity on the part of O'Regan, to press forward as speedily as possible, and to be on the spot where the functions of his duty called him. This apology seeming to suffice, they all three made obeisance to the young men, and to the grave looking man; and passed on.

CHAPTER XIX.

CONTAINING REFLECTIONS.

IT may be thought preposterous in these young men to attempt force in the matter of an election. That depends on their possessing any other faculty by which they could succeed. Have not all animals recourse to those means of providing for themselves, which nature has given them? The squirrel climbs a tree, while the wolf runs through the brake. The cat lies in wait, and watches for her prey; while the greyhound pursues with open mouth, and seizes the hare or the fox.

Valentine would not seem to have possessed the advantage of mental recommendations; he could not have it in his power to allure and persuade. Why not therefore act by compulsion, and use force? But why not make application of this force upon the voters themselves, and knock down either before or after an election, all those who had been obstinate in withholding their suffrages? It is probable that experiment had been made of this, and that it had been found ineffectual. What then remained but to repel the intrusion of competitors? It was more convenient, as there were fewer of these; at least it rarely happens, that there are as many candidates as voters. It seems more natural, as beginning at the source and repressing the pre-

tensions of the canvassing individuals who are usually the first movers in the business. It is of the nature of a summary proceeding, and avoids delay, to break the head of a competitor, and induce him by fear, if not by modesty, to desist.

It may be queried, what respectability in the capacity of legislators can such persons have, after having been elected, without the requisite information on state affairs, or talent of eloquence, to make a figure in a public body? That is no business of mine. It belongs to these that set up for such appointment, to consider this. It may be said, however, that it is not necessary that all should make a figure in the same way. In the exhibition of a circus, you will be as much diverted with the clown who mounts a horse clumsily, or who, attempting to tumble, falls on his posteriors, as with the greatest activity shown by the master. In music, bass is useful; nay, may be thought to be necessary to mix with the treble. An illiterate and ignorant member of a deliberative assembly, forms an agreeable contrast with the intelligent; just as in gardening, we are pleased with a wild copse after a parterre.

It may be thought a *vesania*, or species of madness, to entertain such an inordinate passion for the legislature. Not at all: it was not a madness properly so called, by which I mean a physical derangement of the intellect. The cause was merely moral; and the derangement only such as exists in all cases, where the mind is not well regulated by education, and where the passions are strong and intemperate. This young man Valentine had conceived, at an early period, the idea of becoming a legislator; and as has been said, from seeing some member of Congress pass the road, with a servant and portmanteau also; not at all comprehending the necessity, or at least usefulness, of a knowledge of the geography of the world in commercial questions; or of history in political. He had been accustomed at home to run a foot race with a wood-ranger; to lift a piece of timber at a house-building, or log-rolling; or to wrestle at cornish-hug with the young men of the village; and had imagined that the same degree of strength and dexterity, which had given him a superiority, or at least made him respectable in these, would raise him to reputation in the efforts of the human mind.

Why need we wonder at an uneducated young man judging so preposterously on great subjects? It is not to be presumed that he ever had an opportunity of reading Cudworth's Intellectual System, or any other writer on "*the eternal fitness of things*." This belongs to the schools; I mean the higher academies, where metaphysics, and the co-relate science of logic, is taught.

I am aware that malevolent persons, judging from their feelings, will allege that in the caricature I have given of the mountain candidate, I have had some prototype in view, and hence intended a satire upon individuals. It will not be a fair deduction; unless it is restrained simply to this, that something like it has occurred in the course of my observation, which has given rise to my idea of the picture.

Now that I am upon the subject of elections for deliberative assemblies, I will make a few general observations, without meaning to give offence to any one.

There are but two characters that can be respectable as representatives of the people. A plain man of good sense, whether farmer, mechanic, or merchant; or a man of education and literary talents. The intermediate characters, who have neither just natural reflexion, nor the advantage of reading, are unnatural, and can derive no happiness to themselves from the appointment; nor can they be of use to the commonwealth.

But men err, not only judging falsely of their capacity for a public trust, but in the means of obtaining it. I have in view, not only all indelicacy in the solicitation of votes, but in the management that is too often used on election days, in changing tickets, obstructing windows, voting more than once; a thing tolerable perhaps, or at least excusable, in the election of a sheriff, an office of profit; but which ought to be considered indelicate in a competition for honour. It is impossible for any law to reach the cure of this evil; it can be remedied only by attaching disgrace in public opinion, to these or the like arts. I do not mean to represent as indelicate the candidates offering to serve. For I would rather be accused of forwardness to offer myself, than of affectation to decline, when I was willing to be elected.

The one savours of cowardice and falsehood; the other, at the worst, can be called but vanity.

The wise and virtuous exercise of the right of suffrage, is the first spring of happiness in a republic. If this is touched corruptly, or unskilfully, the movements of the machine are throughout affected. Not only judicious regulations by positive law are necessary to secure this, but the system of family and scholastic education ought to contemplate it. An advice which no father ought to fail to give to his son should be to this effect —"Young man, you have the good fortune to be born in a republic; a felicity that has been enjoyed but by a small portion of the race of man, in any age of the world. In some ages it has been enjoyed by none at all. It is a principle of this government, that every man has a right *to elect*, and a right *to be elected*. In the exercise of the first, the right to elect, be taught my son, to preserve a scrupulous and delicate honour: and as at school, the sense of shame amongst your equals, would restrain you from all fraud, in obtaining a game at fives; so much more now that you are a man, let it restrain you from all unfairness in this the great game of man. With regard to being elected, your first consideration will be your talent.

Quid valeant humeri, quid ferre recusent.

At school, you would despise the boy who would set himself forward, as an expert swimmer or wrestler, who was deficient in skill at these exercises. In order to be respectable, put not yourself above your strength. If you covet the honour of a public trust, think of qualifying yourself for it; and let the people think of chusing you to discharge it; that is their business. Lay in a stock of knowledge by reading in early life. Your old age, by these means, will acquire dignity; and appointments will readily follow. You will be under no necessity of soliciting inordinately the suffrages of men."

CHAPTER XX.

THE Captain and the two on foot journeyed from hence together, without any material incident falling out, or any thing to attract the attention; save what arose from the sparring of the bog-trotters. This took place on the ground of irreligion in Teague, and disregard for the covenants; but more especially on a difference of opinion with regard to the desert of their respective services, in the late rencountre with the highwaymen, as they were disposed to call them; Teague alleging that he had intimidated them by grinning, and wry mouths; Duncan claiming the credit by the display of his cudgel. The Captain had a good deal of trouble, in parrying a decision of their respective pretensions; or adjusting them in such a manner as to satisfy both. They were likely sometimes to come to blows. He was relieved, however, by the approach of the revenue officer to his district, into which they now began to enter.

After some days peregrination through it, having made choice of a central situation, it was thought proper to open an inspection office, which was done by hiring a house, and writing over the door, *Inspection Office of Survey, No. &c.*

Suspicion had existed on the part of the government, that opposition would be made in this district to the opening an office; or at least to the collection of the revenue. These were founded not only in reports of threats of that nature; but in some instances of actual violence, clandestinely committed on deputies. It was for this reason, amongst others, that the President had made choice of O'Regan, a stout and resolute man, as he thought him, with a shelalah in his hand, who could repel occasional insults. So far these suspicions appeared to be without foundation; the officer having conspicuously traversed the district, and opened an office without molestation.

The Captain was now about to return home, having seen the establishment of his ward in an office under government. But before he parted with him, he thought it not amiss to give him lessons with regard to the discharge of his duty in his present appointment. With this view, drawing him into a walk the se-

cond day, a small distance from the village, he began his lecture in the following words:

Teague, said he, for I am still in the habit of giving you that appellation, not having ascertained whether you are to be stiled, your worship, your honour, or your reverence; or at least not having yet been accustomed to add these epithets; Teague, I say, you are now advanced to great dignity; a limb of the executive of the union. It is true, your department is ministerial. Nevertheless it requires the wisdom of the head to conduct it. But the integrity of the heart is the great object to be regarded. Keep your hands from bribes; and by a delicate impartiality towards all, even from the suspicion of taking them. I should regret indeed after all the pains I have taken in fitting you for an office, and contributing to your appointment, to hear of an impeachment against you, for a misdemeanor in that office. By conducting yourself with a scrupulous honour and pure morality in your present trust, the way is open to a higher grade of advancement; and there is no kind of doubt, but that in due time it will be attainable. The President of the United States, from whom you have received your commission, is said to have the virtue, or rather the excess of one, never to abandon the person whom he has once taken up; or at least to carry his attachment to an extreme of reluctance in that particular; whether owing to great slowness in conceiving unfavourably of any one; or to pride of mind, in an unwillingness to have it thought that his judgment could be fallible. You will have an advantage here; but at the same time there is an ultimate point in this, as in all things, beyond which it is impossible to preserve a man. Bear this in mind, and be honest, attentive, and faithful in your duty, and let it be said of you, that you have shown yourself a good citizen.

Just at this instant a noise was heard, and looking up, a crowd of people were discovered at a considerable distance, advancing towards them, but with acclamations that began to be heard. They were dragging a piece of timber of considerable length, which appeared to be just hewn from the woods; and was the natural stem of a small tree, cut down from the stump, and the bark stripped off. At the same time a couple of pack-horses

were driven along, which appeared to be loaded with beds, and pillow cases.

The Captain was led to believe that these were a number of the country people, who having heard of the revenue officer coming to his district, had come forward to pay their respects to him, and to receive him with that gratulation which is common to honest but illiterate people, in the first paroxysms of their transport. Having understood that country to be chiefly peopled with the descendants of the Irish, or with Irish emigrants themselves, he had supposed that hearing the new officer was a countryman, they had been carried forward, with such zeal to receive him, with huzzaing and tumult. On this occasion, he thought it not amiss to turn the conversation, and to prepare the mind and the manners of the deputy for this scene, which being unusual, might disconcert and embarrass him.

Teague, said he, it is not less difficult to preserve equanimity in a prosperous situation, than to sustain with fortitude a depression of fortune. These people, I perceive, in a flow of mind are coming forward, to express, with warmth, the honest but irregular sallies of their joy, on your arrival amongst them. It was usual in the provinces under the Roman republic, when a Quæstor, of whom a favourable impression had preceded, was about to come amongst them. It is a pleasing, but a transient felicity, and a wise man will not count too much upon it. For popular favour is unstable, to a proverb. These very people in the course of a twelve-month, if you displease them, may shout as loud at your degradation, and removal from dignity. At the same time this ought not to lead you to be indifferent, or at least to seem so, to their well meant expressions of favour at present; much less to affect a contempt, or even a neglect of them. A medium of ease and gracefulness in receiving their advances, and answering their addresses, whether it is a rustic orator in an extempore harangue, or some scholar of the academy, or schoolmaster, they may have prevailed upon to draw up a speech, and read it to you. There is no manner of doubt, but the President of the United States, may have been a thousand times embarrassed with the multitude of addresses delivered,

or presented to him; and it required no small patience and fortitude to sustain them. Yet it has been remarked, that he has received them all with complacency; showing himself neither elevated with the praise, nor irritated with the intrusion. And it is but reasonable, and what a benevolent man would indulge; for it is a happiness to these creatures, to give themselves the opportunity of being distinguished in this manner.

Duncan who had heard a rumour in the village of what was going forward, had in the mean time come up, and understanding from the last words of the Captain what been the drift of the conversation with Teague, and discovering his mistake, interrupted him at this place. Captain, said he, ye need na be cautioning him against applause, and popularity, and the turning o' the head, wi' praise and guid usage: for I doubt muckle if it comes to that wi' him yet. I wad rather suspect that these folks have na guid will towards them. I dinna ken what they mean to do wi' him, but if a body might guess frae the bed ye see there on the poney's back, they mean to toss him in a blanket. But if it were to be judged frae the tree they hae trailing after them, I wad suppose they mean to make a hanging matter o' it, and take his life a' thegether. There is na doubt but they are coming in a mob, to make a seizure o' the gauger, and the talk o' the town is o' a punishment I dinna understand, o' tarring and feathering. I have heard o' the stocks, and the gallows, and drowning like a witch, but I never heard o' the like o' that in Scotland. I have heard o' tarring the sheep, to keep them frae the rot, but I never heard o' tarring a human creature. May be they mean to put it on his nose, to hinder him frae smelling their whiskey. I see they've got a keg o't there in their rear, drawn upon a sled; at least, I suppose it to be whiskey they hae in that keg, to take a dram, as they gae on wi' the frolic; unless it be the tar that they talk of to put upon the officer.

This last conjecture was the true one. For it was tar; and the stem of a tree which they drew, was what is called a liberty pole, which they were about to erect, in order to dance round it, with hallooing, and the whoop of exultation.

The calvacade now approaching, they began to cast their eyes towards the groupe of the three as they stood together.

By de holy faders, said Teague, I see dey have deir looks upon me. Dey look as wild as de White Boys, or de Hearts of Oak in Ireland. By de holy apostles, dere is no fighting wid pitch forks; we shall be kilt, and murdered into the bargain.

Teague, said the Captain, recollect that you are an officer of government, and it becomes you to support its dignity, not betraying unmanly fear, but sustaining the violence even of a mob itself with fortitude.

Fait, and I had rather be no officer at all, said Teague, if dis is de way de paple get out o' deir senses in dis country. Take de office yourself; de devil burn me, but I shall be after laying it down, as fast as I ever took it up, if dis is to come of it; to be hooted at like a wild baste, and shot, and hanged upon a tree, like a squirrel, or a Paddy from Cork, when de foolish boys hang him upon de 17th of March, wid potatoes about his neck, to make fun o' de Irish. I scorn to be choaked before I am dead; de divil burn de office for me, I'll have none of it. I can take my bible oath, and swear upon de holy cross, dat I am no officer. By shaint Patrick, and if dere are any Irish boys amongst dem I would rather join wid dem. What is de government wid offices to a son o'd a whore dat is choaked, and cannot spake to his acquaintance in dis world? By de holy apostles, I am no officer; I just took it for a frolic as I was coming up de road, and you may be officer yourself, and good luck wid de commission, Captain I shall have noting to do wid it.

At this instant the advancing crowd raised a loud shout, crying *Liberty and no excise, liberty and no excise; down with all excise officers.*

Teague began to tremble, and to sculk behind the Captain. By de holy vater o' de confession, said he, dey are like de savages, dey have deir eyes upon me, I shall be scalped; I shall be kilt and have de hair off my head, like a wolf or a shape. God love you, Captain, spake a good word to dem, and tell dem a

good story; or by de christian church, I shall be eat up like a toad, or a wild baste in de forests.

The bog-trotter was right; for this moment, they had got their eyes upon the groupe; and began to distinguish him as the officer of the revenue. An exact description had been given them, of his person and appearance, for these people had their correspondents, even at the seat of government; and travellers, moreover, had recognised him, and given an account of his physiognomy, and apparel.

There he is, there he is, was the language; the rascally excise officer; we shall soon take care of him. He is of the name of O'Regan, is he? We shall O'Regan him in a short time.

Devil burn me, if I am de excise officer, said Teague. It is all a mistake gentlemen. It is true I was offered de commission; but de Captain here knows that I would not take it. It is dis Scotchman dat is de officer. By my shoul, you may tar and feader him, and welcome.

No, said the Captain, stepping forward, no gentlemen: for so I yet call you; though the menaces which you express, and the appearance of force which your preparations exhibit, depart from the desert of that appellation. Nevertheless, as there is still a probability of arresting violence, and reclaiming you from the error of your meditated acts, I address you with the epithet of gentlemen. You are not mistaken in your designation of the officer of the revenue, though he had not the candour to avow himself; but would meanly subject a fellow bog-trotter to the odium and risk; an act of which, after all the pains that have been taken of his education, to impress him with sentiments of truth and honour, I am greatly ashamed. No, Gentlemen, I am unwilling to deceive you, or that the meditated injury should fall on him, who, if he has not the honour of the office, ought not to bear the occasional disadvantage: I am ready to acknowledge and avow, nor shall these wry faces, and contortions of body, which you observe in the red-headed man, prevent me; that he is the *bona fide*, actual excise officer. Nevertheless, gentlemen, let me expostulate with you on his behalf. Let me endeavour to save him from your odium, not

by falsehood, but by reason. Is it not a principle of that republican government which you have established, that the will of the majority shall govern; and has not the will of the majority of the United States enacted this law? Will——

By this time, they had sunk the butt-end of the sapling in the hole dug for it, and it stood erect with a flag displayed in the air, and was called a Liberty pole. The beds, and pillow cases had been cut open, and were brought forward. A committee had been appointed to conduct the operation. It was while they were occupied in doing this, that the Captain had without interruption gone on in making his harangue. But these things being now adjusted, a principal person of the committee came forward, just at the last words of the Captain.

The will of the majority, said he; yes, faith; the will of the majority shall govern. It is right that it should be the case. We know the excise officer very well. Come lay hands upon him.

Guid folk, said Duncan, I am no the gauger, it is true; nor am I a friend to the excise law, though I come in company wi' the officer; nevertheless I dinna approve o' this o' your dinging down the government. For what is it but dinging down the government to act against the laws? Did ye never read read i' the Bible, that rebellion is warse than witchcraft? Did ye never read o' how mony lairds, and dukes, were hanged in Scotland lang ago, for rebellion? When the government comes to take this up, ye sal all be made out rebels, and hanged. Ye had better think what ye are about. Ye dinna gie fair play. If ye want to fight, and ony o' ye will turn out wi' me I sal take a turn wi' him; and no just jump upon a man a' in ae lump, like a parcel o' tinklers at a fair.

The committee had paid no attention to this harangue; but had in the mean time seized Teague, and conveyed him to a cart, in which the keg of tar had been placed. The operation had commenced amidst the vociferation of the bog-trotter, crossing himself, and preparing for purgatory. They had stripped him of his vestments, and pouring the tar upon his naked body, emptied at the same time a bed of feathers on his head, which adhering to the viscous fluid, gave him the appearance of a wild

fowl of the forest. The cart being driven off with the prisoner in his state, a great part of the mob accompanied, with the usual exclamation of "Liberty, and no excise law. Down with all excise officers."

CHAPTER XXI.

CONTAINING REFLECTIONS.

IT is time now to make some reflections, were it only for the sake of form; just as the clergyman who divides his text into several heads, and then adds, "we shall conclude with an improvement of the whole; or with a few practical observations or reflections." In early life, when long sermons tired me, the young mind not capable of a long attention, I used to look out for this peroratory part of the discourse, with much anxiety, not that I valued it more than any other, for the intrinsic worth of it, but merely because it was the last. It appeared to me an unconscionable thing in a man to speak too long, when it was left with himself how long he should speak. Ah! if it was known how many curses I have given tedious speakers even in the pulpit itself, in my time, I should be thought a very wicked man. Perhaps some may think that I am a tedious writer. Well; but have not readers it in their power to lay down the book when they think proper, and begin again?

But as I was saying, it has become time to make some reflections, of which it must be acknowledged, I have been sparing in all the latter part of my performance. But upon what shall I reflect? The vanity of things, doubtless. But in what mode shall I present this vanity? In moralizing on the disappointment of the Captain and the revenue officer, with the waiting man Duncan Ferguson, coming forward to establish offices, and all at once made prisoners, and treated as the meanest culprits?

or shall it be on the mistaken patriotism of even good though uninformed men, opposing an obnoxious, and unequal law, not by remonstrance, but by actual force, and thereby sapping all principle, or rather overthrowing all structure of a republican government? No: these are exhausted topics. I shall rather content myself at present, with a dissertation on that mode of disgrace, or punishment, which was chosen in the case of the revenue officer; tarring and feathering.

I find no trace of this mode of punishment amongst the ancients, I mean the Greeks, Hebrews, and Romans. Having had occasion lately to look over the whole book of Deuteronomy, I have paid attention to this particular, and have discovered no vestige of it. Amongst the Greeks, so far as my memory serves me, there is nothing like it. I recollect well the sanctions of criminal law amongst the Romans. And what appears to me to come nearest to this of tarring and feathering, is the punishment of the sewing up the culprit in a sack, with an ape, a serpent, and a fox; and throwing him into a river, or a bason of the sea, to drown, if he had escaped death by his companions in the mean time.

As to the origin of tarring and feathering, I am at a loss to say.* It would seem to me, that it took its rise in the town of Boston, just before the commencement of the American revolution. Unless, indeed, it should be contended that Nebuchadnezzar was tarred and feathered; of which I am not persuaded; because though it is said that "his nails had grown to eagles' claws," and in that case presenting the talons of a bird, which a tarred and feathered man resembles, yet at the same time it is added, he eat grass like an ox. Now a turkey buzzard, or a bald eagle, does not eat grass like an ox; nor do I know that these fowls eat grass at all, or at least so obviously as to make the eating grass a distinguishing characteristic of their nature. I shall therefore give up the hypothesis of Nebuchadnezzar being tarred and feathered.

It would appear to me to be what may be called a revolution-

* This mode of punishment is said to be alluded to in the laws of Oleron.

ary punishment, beyond what in a settled state of the government may be inflicted by the opprobrium of opinion; and yet short of the coercion of the laws. It was in this middle state, that it took its rise with us; answering the same end, but with a more mild operation, than that of the lanthern at the commencement of the revolution in France. It took rise in the sea coast towns in America; and I would suppose it to be owing to some accidental conjunction of the seamen and the citizens, devising a mode of punishment for a person obnoxious. The sailors naturally thought of tar, and the women, who used to be assisting on these occasions, thought of bolsters and pillow-cases.

Let it suffice that I have suggested the question, and leave it to be settled by some other person, at some future period.

CHAPTER XXII.

WITH regard to Teague whom we left in the hands of the mob, having been carted about the village, until the eyes of all were satiated with the spectacle, he was dismissed; but ordered to depart from what was called the survey, under the penalty of being seized again, and hanged on the liberty pole, to which they pointed at the same time, and on which there was a cross bar, which appeared to render it convenient for that purpose.

The unfortunate officer was not slow to take the hint, but as soon as he was out of their hands, made his way to the wilderness. There we shall leave him for the present, and return to the Captain, whom we left in the village, and who had been employed during the occasion, reasoning with the people, and endeavouring first to divert them from the outrage, and afterwards to convince them of the error of it, and the danger of the consequences. Instead of allaying their fervour, and convincing their judgments, it had begun to provoke, and irritate exceed-

ingly; and gave birth to surmises that he was an accomplice of the excise officer, which in a short time grew into a rumour, that he meant to continue the inspection office, and substitute the North Briton as a deputy in the room of O'Regan, until his return. Under this impression, assembling next day, they proceeded to pull down the inspection office altogether, and to enquire for the Captain and his valet, that they might tar and feather them also.

The Captain having had a hint of this, and judging from the experiment he had made, that it was in vain to oppose the violence of the people, but rather yield to it for the present, thought proper to withdraw from the village for a time, and take his route towards the mountains, where he might remain at some farm house, until a more peaceable state of things should take place.

He had travelled the greater part of the day, and towards evening when he began to think of taking quarters for the night, he came to a narrow valley at the foot of a mountain, with a small, but a clear and rapid stream running through the valley, which had the appearance in some parts of a natural meadow, there being intervals of grass plats of considerable extent, with hazel copses, of young trees. The tall timber on the height above, formed an agreeable shade, and ledges of stone, worn smooth by the water in some places, making small but perpendicular falls in the current of the water. Dismounting, and delaying a little in this spot, to let the horse take a mouthful of the grass, and deliberating whether if no habitation appeared, it might not be agreeable enough to take a bed there on the natural sward for the night; having a small quantity of provisions in Duncan's wallet, and a flask of whiskey, which they hastily put up at setting out——

At this instant, an aged and venerable looking man descended from the mountain, with a slender and delicately formed young lad accompanying him, having on his shoulder the carcase of a racoon, which he held by the hinder feet, and which probably had been cut out of a hollow tree, or taken in a trap, that afternoon.

The Captain thought with himself, that he would have no great objection to have an invitation from the old man and his son, as he supposed him to be, to go home with them and lodge for the night; taking it for granted from the appearance of understanding in the countenance, that they were of a grade of education above the bulk of the people of that country. It so happened, that after explanation had taken place, that he did receive an invitation, and went home with them.

The residence was romantic, situate on a small eminence on the north side of the valley, which running east and west, the sun struck it with his first beams, and the zephyrs, playing in the direct line of their course, fanned it in the summer heats. A small cascade at a little distance, with a sandy bottom, afforded a delightful bathing place: and the murmur of the falling water, in the silence of the night, was favorable to sleep.

It was a cabin of an oblong figure, perhaps twenty by twelve feet, consisting of two apartments, the one small, and serving as a kitchen, the other answering the purpose of hall, parlour, and bed room. The family consisted of the old man, the young lad his son, and an attendant who acted as cook, butler, and valet-de-chambre. Duncan having rubbed and combed the Captain's horse, and turned him loose to eat, was stowed away in the kitchen, while the racoon was barbecued for supper, and the Captain with the host, and his son, were pursuing the explanation of what they respectively were; being yet in a great degree unknown to each other.

It appeared that the old man was the Marquis de Marnessie, who had been an emigrant from France, a short time after the commencement of the present revolution, and had served some time in a corps of ten thousand men, which had been formed of the nobility, under the combined princes, against the republic. Having been under the necessity of abandoning his seats with precipitation, he had been able to carry with him but a few thousand livres. These had been reduced in supporting himself and friends in the service, and he had brought but a few hundred to America. This country he had been led to seek disgusted with the combined powers, when the stipulations of

the convention of Pilnitz, began to transpire, and the object appeared to be, not so much to support the monarchy, as to divide the country: chagrined also with that neglect, and even contumely, experienced from the German princes who appeared to think with contempt of their services, and to repose their confidence alone, in their own forces, and discipline.

Coming to America, he had retired from the sea coast, both to be out of the way of the French democrats in the towns, and in order to occupy a less expensive residence. He had found this valley unappropriated by the state, a warrant for an hundred acres of which he obtained from the land office, at the low rate of fifty shillings; and having cleared a small spot, had made a garden, and cultivated what is called a patch of Indian corn, subsisting and amusing himself and his family, chiefly by trapping and hunting in the neighbouring mountain; wishing to forget his former feelings, and to live upon the earth, as regardless of its troubles as if buried under it. His cabin was neat and clean, with flooring of split timber, and stools made out of hewn logs. A few books, and half a dozen small paintings, a fuzee, and an old sword, being the only ornament of its walls.

Having supped on the barbecued racoon, they took bed upon the planks, each furnished with a blanket, being the only matrass, or covering with which they were provided.

A great deal of conversation had passed in the course of the evening; and considerable sympathy of mind had taken place on the part of the Marquis towards the Captain, considering him in the light of an emigrant with himself, having been obliged to abscond, from sans cullotte rage, and popular fervor, which, though not of the same height with that in France, yet was of the same nature, and different only in degree.

The invitation was given by the Marquis, and accepted on the part of the Captain, to remain in that retirement for some weeks, until matters were composed, and it might be safe for him to take his way again through the country, and return to his dwelling. Duncan took care of the horse, chopped wood, carried water, and assisted the French valet to barbacue racoons, young bears, squirrels, pheasants, partridges, and other game, that the traps, or fuzee and dog, of the Marquis and his

son, accompanied by the Captain, could procure. Much conversation passed in the mean time, on the affairs of France; sometimes sitting on a rock on the side of the mountain, or under the shade of an elm tree in the grassy valley; or walking out to set a trap; at other times, in an evening in the cabin, when they had returned from the labor or amusements of the day. These conversations were chiefly in the French language, which the Captain spoke very well; but in relating any particular of that conversation, we shall give it in English, to save the printer the trouble of having it translated. And we shall confine ourselves to a very few particulars, meaning rather to hasten to the action of the work, than to delay the reader in an episode, longer than is absolutely necessary to let some things be matured, that are next to take place.

CHAPTER XXIII.

IT was in one of those temperate and pleasant evenings which in this climate succeed the autumnal equinox, that the Marquis and the Captain walking out together, the subject of the conversation happened to be the right of the people of France to overthrow the monarchy, and establish a republic. The Captain had read the pamphlets of Thomas Paine, entitled "Rights of Man," and was a good deal disposed to subscribe to the elementary principles of that work; a leading doctrine of which is, that at no time can the pact or customs of ancestors forestal or take away the right of descendants to frame whatever kind of government they think proper.

This must be understood, said the Marquis, like most other general propositions, with some limitation or exception; or at least some explanation, before the mind of all, at least of mine, can acquiesce in the deductions. It may easily be supposed that I am not a proper person to canvass this subject, having been of that class of men, who had all to lose, and nothing to

gain, by a revolution in the government of the country where I lived. Nevertheless, if my feelings do not deceive me, I ought not to be considered as a person under great prejudices. For it seems to me, that I am detached from the world, and never more expecting to be restored to my country, so as to live in it with reputation, or even with safety, I am like a person with all his senses awake, and within a few seconds of death; his vanity is asleep, his pride is gone; he looks back upon his pursuits, and his hopes, with true philosophy, and makes a proper estimate of all the acquisitions, and all the enjoyments of life: Or rather, I may be thought to resemble a disembodied spirit, who no longer capable of enjoying the false glories of life, is not liable to be seduced by the appearance of them. The shades of departed men in the elysian fields as imagined by the ancients, and painted by the poets, cannot be more abstracted from former impressions, than I feel myself to be, in this kind of elysian, and posthumous valley. When I converse with you who have come from the world, and may return to it, I am in the situation of the Grecian worthies defunct of life, when visited by Ulysses. Achilles candidly acknowledged to him, that he had rather live as a hired laborer with a poor man, who had little food, than to rule over all the ghosts. I will in like manner declare, that such is my predilection for my country, and that ravishing delight which I would take, in breathing my native air, and seeing my native soil, looking at the buildings which were accustomed to strike my eyes in better days, that I would prefer fishing along the streams for my precarious and daily food, or digging the soil, and procuring my subsistence with a peasant, than to be the President of the United States, deprived of the countenance of my countrymen, and the view of that other heaven, and that other earth. The contempt that I may have entertained, or at least the undervaluing inseparable from my situation, which I may have felt, for the undignified with nobility amongst us, is totally gone: I could lay myself down, with the meanest plebeian, and call him my brother. Descent, title, and fortune, have disappeared from the eyes, and I see nothing but man, in his rude and original excellence, as a conversing and sociable animal. Nevertheless, even in this state of mind, I

cannot wholly subscribe to the analysis of Paine. Let us examine his position.

The new born infant has a right to a support from its ancestor, until it shall be of years to provide for itself; but has it a right to his estate after it shall have been of a mature age? surely not a natural right; nor a right sanctioned in all cases even by the municipal law: for the ancestor may alien, or devise away from the heir. But if he claims as heir, or takes by devise, is it not under the artificial establishment of society, that he makes this claim, or takes this gift? shall he not then take this estate subject to that government in the principle and form of it, under which this estate was acquired, and by which it is preserved to him? The civil relations that exist from the aggregate to him, are a law, as well as the relations that exist from individuals. Suppose all minors of age at one hour, and all ancestors just departed at the same moment, there might be some reason then in supposing that the descendents were not bound by the former establishments, but were at liberty to introduce others; or the descendents emigrating, and occupying a new soil, are certainly at liberty to frame new structures: But not while a single ancestor exists, who has an interest in the old mansion house, and is attached to the building, however Gothic; because the ancestor had this right before the minor was born, and his birth could not take it away. I say, then, contrary to the principle of Paine, that our ancestors having established an hereditary monarchy, it is not in the power of the descendents to change it. They may remove from under it if they will, but not pull the house down about our heads.

The early feudalist, whose acquisitions and possession of them, depended on that military subordination and tenure which gave rise to the system, when he took his place in it either as a chieftain, or a vassal, submitted to it; he had his voice in this social compact; and shall his descendents be allowed to unhinge the tenure, and change the fabric which was not of his building? shall he claim the advantages of that species of government to which he has been introduced, and not submit to the inequalities of it? or shall it be changed but by universal consent? shall even a majority change it? no: because each indi-

vidual is, in the language of the law, a joint tenant, and has a right, *per my and per tout*, in the part, and in the whole. It can no more take away the right an individual has in the system of government, than the right he has in his estate, held by a prior law. Upon investigation, it will be found more a question of power than of right; just as in these woods, I take the racoons and rabbits, not that I conceive myself to have any right to have come from the banks of the Loire to make these depredations, but that having come, I have the skill to do it.

The Captain was led to smile at these last words of the Marquis, as savoring of misanthropy, equalising the case of brute animals with men. I can easily excuse, said the Captain, this sally of your mind, and must resolve it into the wounds your feelings have received from the reverse of your fortune, and the dreadful outrages which have taken place, in the course of the revolution, from the fury of the human mind. Nor would I call in question wholly the justness of your position, with regard to the right of changing a mode of government. Nevertheless, it may admit of some discussion in the generality, and be so bounded as to leave some great cases out of the rule. I grant you that the descendent, on the principle of natural right can claim nothing more of the personal labor of the ancestor, or of his estate than support, until he shall be of an age which gives strength of mind and body to enable him to provide for himself. But does he not possess by his birth, a right to so much of the soil as is necessary for his subsistence? you will say he may emigrate. But suppose all adjoining known lands already peopled; he cannot emigrate without committing injustice upon others. He must therefore remain How to preclude him from all right to think, or act in affairs of government, with a view to improve, and to improve is to change, is restraining the mind of man, in a particular capable of the greatest extent, and upon which depends, more than on all things else, the perfection of our species. I would put it upon this point, is it conducive to an amelioration of the state of life, and likely to produce a greater sum of happiness, to innovate upon established forms, or to let them remain? it is true, indeed, that when we consider the throes and convulsions with which a change in government is usually

attended, it ought not to be lightly attempted; and nothing but an extreme necessity for a reform can justify it. It is almost as impossible, comparing a physical with a moral difficulty, to change a government from despotism to liberty, without violence, as to dislodge a promontary from its base, by any other means, than mining and gun powder.

Of that I am convinced, said the Marquis; for there never was a people more generally disposed to a degree of reform, than the people of France, at the commencement of the revolution. The writings of philosophers had pervaded the minds of the highest orders, and it had become the passion of the times to lean towards a certain extent of liberty. It had become the wish of the good, and the humor of the weak, to advance the condition of the peasantry. As an instance of this, I myself had written a book, entitled "*Sur le bonheur de campagne*," with the express view of depicting the depressed situation of the common people in the country, and the means of raising them from that condition.

But a reform once begun, it was found impossible to arrest it at a middle point. It may be resolved into a thousand causes, but the great cause was, the insatiable nature of the human mind, that will not be contented with what is moderate. For though there were doubtless a considerable portion of the nobility who were opposed to any diminution of their power and pageantry; yet, on the other hand, as great an evil existed in the wish of extreme equality in others; or rather, a wish to bring all things to a perfect level, that from thence they might begin to ascend themselves. There began to be insincerity on the part of the court, and licentiousness on the part of the people; and finally a contest, lurid and dreadful, like the column of dark clouds edged with blue, and fraught with lightning. A contest so terrible, that I have thought myself happy in escaping from it, even though I have been obliged to call upon the rocks and the mountains to cover me in this valley.

The above is a sample of those conversations which took place between the Marquis and the Captain, during the space of some weeks which the Captain spent in this rural and obscure recess. In the mean time, the Count, the son of the Mar-

quis, had been despatched occasionally through the settlement, and to the village where the late outrage had been perpetrated, in order to learn what had become of the revenue officer, as also to ascertain the state of the public mind, and when it might be safe for the Captain to show himself in public, and return by the main road to his habitation.

Nothing had been heard of O'Regan, but accounts the most unfavorable were obtained of the disposition of the people. The flame of opposition had spread generally, and the whole country appeared to be involved in a common burning. They had demolished all inspection houses, far and near; assembled in committees, and framed resolves of the utmost violence. The obnoxious were banished; and even the lukewarm in the cause were threatened with the destruction of their goods, and injury to their persons. They had begun to frame guillotines, and to talk of taking off the heads of traitors to the cause.

The Captain was not a little alarmed at these proceedings; but the Marquis who had seen the machine of the guillotine in actual operation, was seized with a horrid fear; and he almost imagined to himself, that he saw it moving of its own accord towards him; and his reason told him, that it was not at all improbable but that it might be brought to approach him very speedily, as the same sans cullotte anarchy and violence began to show itself in these regions, as had broke out in France.

CHAPTER XXIV.

IT may now be time to make some enquiry after the unfortunate officer, who had been treated in the manner we have mentioned.

The evening the outrage had been committed on him, he had run several miles, naked as he was; if a man may be said to be naked, that is invested with a layer of viscous fluid, and the ad-

hesion of bird's feathers to cover him; through much danger from the country people, who were ill affected to his office. He had at length gained the recesses of a forest, where he thought himself safe for the night; until near morning, when the barking of wolves at no great distance, as he thought, led him to apprehend the being devoured by these animals, who might take him for an object of their prey. To escape this, he had thought it advisable to climb a spreading beech tree, and there remained until after sun-rise, when two hunters coming along at that early hour, descried him amongst the branches; and not without much surprise and astonishment. At first they took him for a bear; but seeing the feathers, it was decided that he must be of the fowl kind. Nevertheless his face and form, which appeared to be human, made him a monster in creation, or at least a new species of animal, never before known in these woods.

They at first hesitated whether to take him down by a shot, or to pass on and leave him unmolested. But at length it was determined to pass on for the present, as if they had not seen him, and to rouse the settlement, to take him with dogs, and the help of men. It would be a valuable acquisition to have such a creature to carry to the great towns for a show. It might be a fortune to a man. This being resolved on, one of the hunters was dispatched to rouse the settlement, while his comrade in the mean time, had taken his station on an eminence at no great distance, to watch the motions of the wild creature, and give information of his change of situation. The officer in much melancholy of mind had descended from the beech, and was sitting on the point of a rock, looking about him like a bald eagle, when a couple of stout fellows came suddenly behind him, with the folds of ropes, and entrapped his body, so that he could not move his arms, which they took to be wings, but was as tightly laced as a ship's yard arm, when the sails are furled to prepare for a tempest.

A cage having been made and put into the bed of a waggon, he was conveyed to the capitol, when the proprietors, after having published an advertisement, began to exhibit him as a curiosity, for the sum of a quarter dollar to each grown person, and

an eighth of a dollar to the children of families whose parents brought them with them.

In a short time, this uncommon creature, as it was thought to be, became the subject of general conversation; and the Philosophical Society had heard of it. Having called a special meeting, they dispatched two members to ascertain and report the nature of the animal, in a memoir to be inserted in their transactions.

The two members accordingly requested of the proprietors an opportunity of a leisurely examination of the animal, and paid them a quarter dollar each extraordinary, for this indulgence. The proprietors were disposed, as was natural, to assist with some particulars of fiction, the singular qualities of the animal they had in charge. They related, that when they first saw it, in its flying from the mountain, it was just alighting on the tree top; that having taken it, they had at first offered it boiled and roasted flesh, but this it refused; but that at length it had come to eat flesh both roasted and sodden, with considerable gout, and sometimes even with rapacity. This was false, by the bye, for they had tried the officer with raw flesh at first, which he had refused, and would eat only roasted or boiled.

The proprietors informed, that when first taken, its cries, or voice, was of a mixed sound, between that of a wild cat and heron; but that it had come to have some imitation of the human voice, and even articulation, and might from that circumstance be probably a species of the parrot.

The philosophers noted all this, and doubtless made a proper use of the particulars, in determining the genus of the animal. For the last thing that a virtuoso ought to question, is the truth of facts. It is by taking facts as granted, that an hypothesis is most easily established.

The transactions of the Society have not yet been published. Nevertheless we have been favoured with the report of the members on this occasion, with leave to publish it, having so immediate a relation to this work. It is as follows:

"The animal of which an account is now to be given, was asleep when we made our visit; and the keepers were unwilling to disturb him, having been kept awake, they said, too

much for some time past, by the frequency of people coming to see him. However, this circumstance gave us an opportunity which we would not otherwise have had, of observing him while asleep. He lay with his head upon his right shoulder, and his hinder legs drawn up to his belly, in the manner of the dog, or bear. The drawing his breath, and his snoring, is that of a man. He has hair upon his head, with a mixture of feathers; but upon his body there is nothing but feathers, not in the manner of other fowls, if fowl this may be called, smooth and clean, but growing through a viscous substance resembling tar, and intermixed with it; in this particular differing from the bird kind in general, who by means of a spinal gland secrete an oily substance, with which they besmear and dress their feathers; for here the oily or viscous substance is itself mixed with the feathers, and oozing from the skin. Nor are the feathers here, as in fowls in general, lying all one way, but in various directions, as if nature had given them to sprout out at random. But what is most extraordinary, the stems are frequently protruded, and the downy part inserted in the skin.

"Such were our observations while he lay asleep.

"After half an hour the keepers having awakened him, he got up from his straw by turning on his back, stretching out his fore legs, or wings, if they may be so called, raising himself on his rump, and then by resting on one paw, rising with a slow and easy motion, to his feet. It may seem a catachresis in language to talk of the face of a beast; nevertheless we shall use this phrase, for though in great part covered with feathers, and the same viscous matter with the body, yet in shape it has the appearance of a human face, full as much or more, than the baboon or others of the ape species. It cannot be said to laugh, but rather grin, though once or twice in our presence, you would have thought that it exhibited a dilatation of the oscular muscles, as if attempting to laugh.

"The eye is of a grey colour, and the look wild, but steady, like that of a person under an impression of amazement and wonder. The neck, and whole form of the body, and even the hinder legs, have a strong resemblance of the human. Were it not for the feathers, a person on a superficial view might

mistake the wings for arms, being attached to the body by a shoulder blade, and the claws resembling the fingers of a Negro.

"If this animal is to be referred to the quadruped or beast kind, it would most naturally be classed with the Ouran-outang, or Wild man of Africa: If with the bird kind, we shall be totally at a loss to assign the genus. For though it has a head and face not unlike the ouzel, or the owl, yet in the body it has no resemblance. Nevertheless we should certainly give it a place amongst fowls, were it not that it has ribs instead of the lamina, or side plates, which are peculiar to the winged race alone: as also, because we have reason to think it has an epiglottis, from the articulation of its sounds, by which it has come to imitate our speech, with a pronunciation not unlike that kind of brogue, which we remark in some of the west country Irish. It appears to want the ingluvies or craw; but has a gizzard, and digests its food by the dissolving power of the gastric juices.

"All things considered, we incline to think that it is an animal of a species wholly new, and of a middle nature between a bird and a beast; yet so widely differing from a bat, as not to be classed with it.

"This discovery leads to new and important considerations. We do not undertake to decide for the Society; but shall venture to suggest some particulars.

"This animal would seem to form the link between the brutal and the human species; being nearer to it in some particulars than the ouran-outang itself; and especially in the evident articulation of certain sounds. Articulation was with the ancients, the distinguishing characteristic of the human kind. The poet Homer has the epithet frequently, *Meropon anthropon*, articulate, speaking men. Yet we find from this discovery, that articulation, at least to some extent, is not peculiar to man alone. This is an incidental characteristic, given by the poet; but the distinguishing mark has been given with more subtilty of observation, by the philosopher Plato; whose definition is that of *Animal bipes implumis;* a two legged, unfeathered animal: For though it might be contended with some

plausibility, that this animal has two legs; yet it is evidently feathered; not indeed with the long and strong plumage of the ostrich, but with the down of a goose, or duck. This animal, like man, has not a tail. Nevertheless it has the os cocygis, or termination of the spinal bone, longer than in man; as was ascertained by one of us, who in the interval of his sleeping, felt his rump. Not that we would draw from this any conclusion in favour of the hypothesis of Monboddo, that men had once tails; but in the scale of animals, there is a gradual nearing of distance, from having long tails, to the having no tail at all.

"The most important enquiry comes now to be investigated, namely whether this be an animal new to discovery, or actually new to the world, and just lately come into existence in the natural kingdom. No account of it having been heretofore given by any traveller in America, either from the information of the natives, or personal observation of their own, founds a strong presumption that it is of a novel breed of creatures; but that it is prepared to preserve its species, with a female, may be inferred, from the circumstance of nature having furnished it with testicles.

"The idea of original production, involves in it the late hypothesis of Macilhattan, in his treatise, *De Seminibus*, that nature has within herself an aboriginal productive power; so that as some animals disappear from the earth, the mammoth for instance, others spring up, that were never known before. Which hypothesis, by the bye, so far as respects the extinction of animals, receives considerable countenance from the ancient relations of the gorgon, the hydra, &c. and the less remote allusions to winged gryphins, orchs, &c. If this should be found to be the fact, it may be suggested whether it would be going too far to say, that it might be in the compass of human research to discover the subtil combination of causes and effects, necessary to the production of life, and the formation of a living creature; and that the time might not be far distant, when ingenious chymists might undertake and accomplish the analysis of matter, and synthesis of composition, so as to be able to make animals, to those who should bespeak them; as a workman

would make articles of furniture for a hall or assembly room. This would save much expence, in feeding, and providing them for food, or for the purpose of labour, and burden. We have thought it sufficient to suggest this, and propose it to the industry and ingenuity of the learned in philosophic science."

So far the memoir.

The society expressed their approbation of it; and it was proposed to make a purchase of this animal, for the purpose of examining it more fully, in their own hall, and possibly of sending it to the societies abroad, for their examination also. This proposition was adopted, and the same members appointed to drive a bargain with the proprietors, for the subject of their show.

When the deputation came forward, and began to traffic with the keepers, proposing a purchase of the curiosity in their possession, the revenue officer, in the cage just by, raised what is called the Irish howl, in a most pitiable manner; recollecting what the Captain had told him on a former occasion, with regard to the use to which they would apply him, when they should get him in their power.

God love your shouls, my dear masters, said he, dat have taken me in de wild woods, I care not fat you make o'd me, a wild baste, or a turkey buzzard; or a fish o'd de vater, while I gat good mate to ate, and clane straw to ly down upon; but for de sake o' de holy faders, do not sell me to dese filosophers, dat will cut me up as you would a dead cat, and put my skin upon a pitchfork, just to plase deir own fancies; rader let me stay where I am, and show me to de good paple, dat gape and stare, but keep deir teeth in deir mouths, and luke foolish, but dont affer to bite.

The philosophers assured him, that his appehensions were without foundation; having not the least intention of dissecting, at least until he died a natural death. Doubtless, it might be an object, to ascertain from the internal structure of the body, to what genus or class of animals he might belong: nevertheless, they were persuaded, the society would content themselves, with the observations drawn from external structure, at least for some time. On this, turning round to the proprietors, they resumed the conversation relative to a

purchase; the supposed animal continuing to vociferate and roar horribly.

In the mean time, the affair of this wild man, beast, bird, fish, or whatever it was, began to make a noise in the town; the people who had come to see it, being divided in opinion; some believing it to be a monster, or new animal in creation; others disposed to be of opinion, and others confidently asserting, that it was a real man.

Coming to the ear of the chief justice of the state, it occurred to him, that if a man, the confining him in that manner was a restraint upon the liberty of the subject; and ought not to be permitted in a country where the laws govern. Accordingly, he had issued his writ of habeas corpus to the keepers, commanding them forthwith to bring before him, the animal in their possession, and to assign the cause of this detainer. The officer came forward at the moment the keepers were about to close the bargain with the philosophers, and showed his writ. They were obliged to obey; and came forward with their charge before the chief justice and associate judges, in open court then sitting, alleging property in themselves by caption, and employing counsel to support this allegation.

The court having assigned counsel to support the Habeas Corpus, the argument began: Counsellor Patch first.

May it please your honours,

I take this to be an animal in which there can be no property absolute or qualified, being *feræ naturæ*, or of an untamed nature, such as a panther, or a buffalo; of which it is laid down no larceny can be committed, as not being the subject of property. 4 Black. 235; referring for authorities to 1 Hal. P. C. 511. Fost. 366. 1 Hawk. P. C. 94. Here counsellor Patch read the authorities.

Counsellor Catch in reply: But by the same authorities, it is laid down, that animals *feræ naturæ*, or wild, when reclaimed, or confined, and may serve for food, may be the subject of property, as deer inclosed in a park, fish in a trunk, or pheasants or partridges in a mew.

But is it conceded, that this animal can *serve for food?* rejoined counsellor Patch.

The question to be considered in the first place, interrupted the chief justice, is whether this creature is of the brutal or human kind. Speak to that point.

Counsellor Scratch, as *amicus curiæ* observed, that this being a question of fact was most properly determined by a jury.

Counsellor Patch thought not, as the trial by inspection in the case of infancy, which was within the province of the court, was analagous to this. The court were of opinion with counsellor Scrath, and proposed to the counsel for the thing in custody, to bring a writ *de homine replegiando*, or *replevin*, for the body of a man, as the proper writ to bring the case before a jury; or that an issue might be made upon the return to the habeas corpus, by consent; and in that shape let it be tried. It was agreed; property pleaded, the issue made up, and the jury about to be impannelled.

Counsellor Patch under the principle of an alien having a right to a jury *de medietate linguæ*, demanded, that the jury should consist of one half beasts.

Curia advisari vult, and in the mean time desired the counsel to search for precedents. No instance was found of the jury *de mediatate linguæ*, being carried so far as this, and the motion was overruled.

The jury being now sworn, the counsel for the keepers, offered the two members of the philosophical society, who had examined him, to establish his brutality; this evidence was offered on the principle, that it was peculiarly within the province of their studies to ascertain a point of this nature, and were therefore the proper witnesses, as in a case within the custom of merchants, individuals of this occupation are usually called. According to the maxim of the civil law, *Unicuique, in arte sua, perito credendum est*..

Exception to this evidence, that they were interested, having had an eye to the purchase of this thing, and actually in negociation for it.

The objection was overruled, as going to the credibility, not the competency.

The witnesses were clear that this thing was not of the human race, though as to what class of brute animals it was to be referred, they were not yet prepared to decide

To the weight of this evidence counsellor Catch opposed the evidence of nature itself; the thing had a human voice and speech, that of a west country Irishman; no instance of which was to be found in any natural historian that had ever written. He would call upon the gentleman to produce any authority to that effect.

Counsellor Patch, was not prepared with an authority to prove, that beasts had been found that could speak Irish; but that it was no uncommon thing in early ages, and in many countries, for beasts to speak some language; such as Latin, Greek; for which he might refer the gentleman to the Æsopi Fabulæ, or those of Phedrus; nor was he without an authority at hand, to prove that even in more modern times, there were many beasts who could speak English; this authority was that well known book, The History of Reynard the Fox; which he now produced, and from which he read passages.

The court thought the authority in point, and the evidence not to be got over, and directed the jury to find accordingly; which they did, in favour of the keepers, and the Habeas Corpus was dismissed, and the thing remanded into custody.

The members after this, struck a bargain the more easily with the keepers; as they had been a good deal alarmed at the risk they had run of having this property taken from them. The Society after having retained the curiosity a year or so, and ascertained its structure and properties, proposed sending it to some of the foreign societies, who had expressed a wish to have an occular demonstration of it also. The preference was given to the societies in France; and it was accordingly shipped in a brig of Blair M'Clenachan, that was bound to Nantz. At this place on coming ashore, by rolling and tumbling in the ship, having worn off the tar and feathers from his backside, he was mistaken for a sans culotte; and the mob rising, broke the inclosure, and let him out. I have not heard whether he joined the army of the patriots, or is on his way home again to this country.

CHAPTER XXV.

IN the mean time the opposition to the excise law, and disturbance in the survey, had alarmed the goverment. The militia had been called to suppress the insurrection. They had marched, and were within a short distance of the survey.

The Captain in the mean time having heard of this, and believing the army to be within supporting distance, left the Marquis, and came to the village where the outrage had commenced. He was not wanting in explaining to the people, the illegality and great impolicy of their proceedings, as subversive of the government, and destructive of the first principles of a republican government.

His conduct, nevertheless, had been otherwise understood by the administration, and he was greatly obnoxious with the army and judiciary. When the troops had attained the point of destination, and the judicial examinations had been set on foot with regard to the conduct of individuals, it was always a principal question, What do you know of Captain Farrago? They had heard of his man Duncan, and thinking that he must be acquainted with the secrets of the Captain, orders were given to apprehend him, under the idea of a criminal.

The examinations were conducted with great despatch, many hands making light work, there being a vast number of assistant interrogators, and deposition-takers, in the capacity of journeymen, and apprentices. It was a good school for students of the law, and young clerks who came out on the expedition. It is true, they were not very capable of taking the true sense of what was stated in the testimony, nor very careful to take down for and against; but the giving them a habit of asking questions, and spelling words was of more consequence to the public, than the doing justice to the people that had lived in a remote corner of the commonwealth.

Duncan having been arrested, was put under guard with several others. When he came to his examination, he was asked the following questions and made the following answers: Are you acquainted with John Farrago?

I hae a short acquaintance since I hae been in his service, about a month or twa.

Has he ever conversed with you on the subject of politics?

He wad na converse wi' me, he kens I dinna understand them.

Do you not know him to be an insurgent?

Indeed I dinna ken ony sik a thing. I believe he is no just vera right in the head, but I dinna believe he tuk any part in stirring up the insurrection. He has gane about the kintra for some time past, in an odd way, wi' ane Teague O'Regan, an Irishman, that got to be a guager, and came out to this kintra, to set up in the business, and made a' this broil; and since he parted wi' him, he has employed me in the like capacity, no much to my profit, if I am pursued, and put in fear o' my life and to hide three weeks in a glen for fear o' the mob, and now to be hanged for ha'ing been in the kintra; and what is mare, to be made a witness against the Captain, when I hae nathing to say o' him. The deel tak me, gin I swear a word to wrang my conscience. That is the short and the lang o' it. Sae ye need say na more about it, but gae to the examination o' some other body, for I hae told ye a' that I hae to say about it.

Duncan was dismissed, and the Captain himself; and falling into the hands of an assitant examiner of sense, his account and explanation was understood, and he acquitted from the suspicion of having swerved from the duty of a good citizen.

CHAPTER XXVI.

IT may be asked, of what use, is a great part of the preceding book? Some things may have a moral and carry instruction to the mind. But a great part can have no meaning or effect; farther than to raise a laugh, or to make a person smile for a moment That itself is something; and may conciliate the reader to what is more solid. An ingredient, not in itself sa-

voury, may give a relish to substantial good. Asafoetida gives a flavour to a beef-steak.

Let me get a man to laugh, and I put him in a good humour. The whole book from beginning to end, has a moral, which, if any one has not found out, let him read again.

It may argue a light airy mind in the writer; and yet these things are sometimes the offspring, as in the present case, of a mind, far from being at ease; on the contrary, it is to get ease, and allay pain, that it is written.—Pain of mind is relieved by an abstraction of solid thought. The early paroxysm of deep grief, may be incompatible with a playful fancy; but gradually and insensibly, the heart-ache may be cheated of its sensations. What else effect has conversation or music? Neither of these can assuage great pain; or torture; but will be felt to alleviate, in a lesser degree of body or mind. The mind is drawn off, and kept from reflecting. We use laudanum to allay acute bodily pains; and it gives a pleasing delirium, and insensibility for a time. But in the case of mental suffering, it is much safer to attack the imagination by an intellectual paregoric. There is less danger that the use will grow to excess, and induce habit.

Scarron wrote his comical Romance under great bodily pain. But ease to the mind has been more frequently sought by the amusement of writing. It is a fortunate thing for the writers, that it keeps off hunger: for many of them in the garrets of cities, if we may believe themselves, while they lived, or their friends after they were dead, are reduced to short commons. Certain it is, that the occupation of the mind saves food. Literary men, are in general but small eaters. The spirits are exhausted in the thought of the brain, and are less active, in the juices of the stomach. So that from a man's eating I can give a pretty good guess, whether he thinks, or speaks most.

But it may be said, this book might have been written, from the motive suggested; but why let it go to the press? Because there is a pleasure in seeing what you have written appear in a book; and the correcting the proof sheets as you go along, pleases. It is on the same principle that the child is delighted with its baby-house; the grown person with the gratification of his fancy in architecture or gardening. All the objects of men, are

in great part to please the imagination. Utility is but one half. I admit at the same time, that he who comprises both, hits the nail on the head, and carries all votes. But it is even something to attain one of these.—This much it may suffice to say, as an apology for the publication.

But it may be said, why not cast the salt of your pleasantry upon some substantial food to the mind of a young person, and not upon vapour, which constitutes little nourishment? You would seem to be a moralist; and to have some knowledge of practical philosophy. Hence we should expect in your page, observations conducive to regulate life, and to form manners. If for instance you had taken a youth from his early age, and conducted him to manhood, insinuating by example, or precept, the best lessons, it might have been a school book. I answer; there has been a great deal in this way already; and my mind led me more to give lessons to grown people. Was I to set myself about such a work as is suggested; I do not know that I could mend the matter.—I believe, I would change a little the system of education; in one particular; but it might not be for the better. As already hinted by some things put into the mouth of the Captain, I could make it a principal matter to form the heart to *a republican government*. And in order to this; keep out of view all that nourishes *ambition*, the poison of public virtue. "In honour preferring one another," is an apostolic, and christian injunction. But it is as wise in philosophy, as it is true in religion. Honour is the principle of monarchy, distinction of rank, titles, dignities. In the American republics, we retain yet a great deal of the spirit of monarchy. The people are not aware of the *phraseology* itself, in some instances. When an individual solicits a vote, his language is that he will *serve* the people. They take him at his word, and when he is sent to a public body, he is called their *servant*. He goes farther himself, and will talk of the *majesty* of the people.

No disgrace is supposed to attach itself to the soliciting votes, any more than petitioning the *monarch* for a place. This is not in the spirit of a republic. It is contrary to the nature of it; it is subversive of it. But I would begin at the foundation, by

inculcating the folly of coveting a public appointment. The private interest of a man is better cultivated by staying at home. The first lesson I would give to a son of mine would be to have nothing to do with public business, but as a duty to his country. To consider service in civil life, no more to be desired than service in *the military*. In this last, there is danger of rheumatism, and ague; or of a wound, or of death in battle; but in civil trusts, there is danger of obloquy and disrespect.

But an individual that accepts a trust is no *servant*.—He is an agent, a delegate, a commissioner. Nor is a house of representatives *the people*. Nor can *majesty* be predicated of them. It is a monarchical phrase, and I would not apply it, even to the people themselves.

But take away the spring of ambition; that is, distinction, and preference; and you relax industry; you increase indolence. I grant it. But it saves the heart.—There may be less eminence; but there will be more goodness. It is on this principle that I condemn the distribution of honours in academies. It is beginning by corrupting the affections. It is planting the poison weed of *ambition*; the upas-tree that taints the breeze, and kills the visitant. I shall have accomplished something by this book, if it shall keep some honest man from lessening his respectability by pushing himself into public trusts for which he is not qualified; or when pushed forward into a public station, if it shall contribute to keep him honest by teaching him the folly of ambition, and farther advancement; when in fact, the shade is more to be coveted, and the mind, on reflection, will be better satisfied with itself for having chosen it. This is in great part, the moral of this book; if it should be at all necessary to give a hint of it. Will not an honest man feel compunction, when after some experience, he comes to look back, and see the mischief he has done in a public station; sapped, perhaps the foundations of the constitution; misled by the ambitious; when at the same time, he thought he was establishing the republic? Understanding is therefore requisite; not *common sense* merely; but knowledge of the subject. But what is knowledge without integrity? And how can there be

integrity, where there is ambition? Is there not the ambition of doing good? I do not call that ambition. The praise of doing good? I do not even like the word, praise. I would say the *pleasure* of doing good. For it is the greatest possible pleasure to a mind rightly informed; properly cultivated, to have done good. A consciousness of this, consoles under public obloquy, and ingratitude.

IN looking over what is written, it strikes me that by introducing Teague to the levee, I may be thought to mean a burlesque on the president. It is not so; I meant a burlesque on Teague. As to levee-holding, I do not know whether it is right or wrong; nor do I care. Because be it as it may, I believe it can do little harm, and is one of those insipidities in the affairs of men which are of no account. Universal prudence is a characteristic of the president, with a capacity of attending to substantial business, and being able at the same time to accommodate himself to forms and ceremonies. As all mankind are not philosophers, perhaps it is well to possess this talent, in order to please them.

Observing several errors of the press, I had thoughts of giving a table of them. But I recollect that in other books, a table of this kind has appeared to me unnecessary. Because the intelligent reader could in general himself see what were errors, and as to the unintelligent it made no great odds whether he did or not.

I have only farther to say at present, that I wish I could get this work to make a little more noise. Will nobody attack it and prove that it is insipid, libellous, treasonable, immoral, or irreligious? If they will not do this, let them do something else, praise it, call it excellent, say it contains wit, erudition, genius, and the Lord knows what! Will nobody speak? What? Ho! are ye all asleep in the hold there? Will none of you abuse, praise, reprobate, or commend this performance? It is ill usage, that is all I can say, and all that is necessary for the present.

BOOK IV.

CHAPTER I.

Hiatus valde deflendus, multa desiderantur.

HERE is a great gap. Not a word said of the Captain from the packing up of Teague, and sending him off to France, until after the termination of the French revolution, and the armistice or convention of Amiens. Though the fact is, that he had been, all this time, travelling. and Teague had rejoined him, in the capacity of a pediseque, or foot-boy, as before. As to Duncan, the Scotch waiter, he had, long since, left the service, and taken a job of weaving in the neighbourhood, and was doing well. The Captain had endeavoured to persuade him to take to preaching, as many do in this country who are less qualified, but he refused, alleging, that though it was good work that pleased the customer, yet he had some scruples of conscience in undertaking the charge, not having been regularly called by ordination to the office.

Teague had been landed at Nantz, and being a real sans culotte, was liberated, and caressed by the multitude. With considerable eclat, he made his way to Paris. We hear of him at a very early period as made use of, by Anarcharsis Cloots, the orator of the human race ; this was in a procession, in which representatives of all natious were introduced in their respective garbs, addressing the convention. Teague was in the character of an Esquimaux Indian, and passed his aboriginal Irish for the native dialect of that people. An Irish officer that was present discovered the imposition, but the guillotine forbad him to speak, and he was silent.

This ultramarine person, (Teague) was a good deal distinguished during the reign of Robespierre, and was employed on many occasions, and discharged a variety of functions, so that

though his morals were not much amended nor his address much improved, yet he had contracted French phrases, and could interlard his dialect with a que voulez vous; and je demand pardon. At length he found himself in the conciergerie, a destination from which no talents, virtues, or even vices could exempt. And it was only on the fall of that monster of whom we have just made mention, that he was vomited with others from the caverns in which he had been secluded. How he ever got to America again, it is difficult to say. We shall leave that to those who may take from his own mouth the memoirs of his travels. It is sufficient for our purpose, that he did get back, and that he is once more in the train of the Captain. The fact is, that he had joined him in a most unexpected manner, in a short time after Duncan the Scotch servant had begged to be dismissed, to apply himself to a profession more congenial with his education.

We shall go no farther back upon the steps of the Captain, with the bog-trotter at his heels, than where we find them within a mile, or less of the village where his home was, and where he had resided some years, before he had set out on his perigrinations. Passing through a wood just as he approached the town, he saw at some distance before him the semblance of men suspended on the limbs of trees, or at least the exuviæ of men, coats, waist-coats, breeches, and hats. What can this be, said the Captain? Is it probable, that hearing of your return, Teague, the wags of the village have been making what are called paddies, and have set them up on these trees, knowing that this way we should come?

By St. Patrick, said Teague, I will paddy dem wid dis shelelah. I will tache dem to make paddies, and hang dem up for sign posts in de wood here. Dis is not St. Patrick's day in de morning neider: bad luck to dem, it may be some poor fellow dat dey have hanged up in reality, for shape-stealing as dey do in Ireland.

I see nothing, said the Captain, but the emptyings of wardrobes, jibbeted through the grove: stretched on trees, or suspended from them, a phenomenon which I am unable to comprehend, or explain; for I see no corn growing underneath,

from which, a priapus or scarecrow might affright the birds; nor can they be vestments of people at work, near hand, or stripped to bathe, as I see no water pond, or river, but a dry grove.

The fact is, these habiliments were of the people of the town, who had hung them to the dew, in order to take off the musk of a pole-cat which had affected them from the perfusions of one of these animals. For, not long before this, a typographist had set up a paper in the village, and in the capacity of editor had chosen to assume the symbol, or hieroglyphic of the Porcupine. A happy nature had fitted him for a satyrist, and felicity of education was not wanting to qualify him for the office. He had not the pleasantry of Horace, nor the pungency of Juvenal, but an original stricture of his own that supplied the place of them. The truth is he had been bred in the baracks, and had at his finger ends, the familiar phrases of the common soldiery, with that peculiar species of wit, which is common with that occupation of men, and in that grade. Doubtless we see something like it in the plebeians of all classes and denominations: The women that sell fish at a certain stand in London, have a species of it known by the name of Billingsgate, either because there is a gate of that name near the place, or formerly was one. The miners and coal heavers have a good deal of it. The scavengers and chimney sweepers are adepts, though without the least scholastic education, or knowledge of letters. I have known even in our own country, where we are remote from the seats of the muses, a good deal of it possessed, by way travellers, or boat men on our rivers; a kind of unshackled dialect; fettered by no rule of delicacy, or feeling of humanity. I have been turning in my mind what word in our English language, best expresses it, and I have found it to be that which has been given it by Thomas Paine, *black-guardism*. The editor of the Porcupine had scored the village not a litttle. I do not say rubbed. For that is the translation of the phrase of Horace: *urbem defricuit;* and conveys the idea of tickling, or causing a sensation pleasant, yet hurting a little. That was not the case here. For what man without indignation can bear the touch of the slanderer, *more especially if that slander is of a private, and do-*

mestic nature, and alludes to what cannot be explained or defended? Not that it is true, but a man in the just pride of standing in society, would scorn to appeal to the public or bring it before a court!

There was in the village a man of understanding, and sensibility, who had been the subject of caricature, and not chusing for reasons that weighed with himself, to take it in good part, thought of retaliation. But what could he do? The same language was unbecoming a gentleman. The like strictures of foibles or of faults on the part of an adversary, could only become the character of a subordinate. Nor was it so much his object to repress the licentiousness of this buffoon as to correct the taste and judgment of the public who did not all at once distinguish the impropriety of countenancing such ribaldry.

With a view to this, having taken a pole-cat on the mountains, he had put it in a cage, and hiring an office contiguous to that of the Porcupine, he kept it there, suffering the boys of the village to provoke it, and the dogs to bark at it through the bars. It was in vain to complain; the owner called himself Paul Pole-cat, and when Porcupine expostulated and justified his gall on the *freedom of the press*, Paul fortified himself on the liberty of the *express*.

But it was not Porcupine alone, nor his unoffending wife and family that had reason to complain of this nuisance. The children running home to their parents, and the dogs with them, brought the perfume to the houses of the village. The wearing apparel of almost every one was affected with the musk: the women buried their dresses, the men in some instances did the like, and in others hung them up to the action of the air, and the dews of the adjoining wood.

The vestiges of these were the phenomena, which the Captain saw in his approach to the town.

He had now got within sight of the main square, when a tumultuous assembly struck his eye; some with fists raised; others with sticks, and all in a menacing attitude. He could also hear tongues of people altercating with one another and using opprobrious epithets.

The fact was that the village had become divided. Those who had been the subjects of the obloquy of Porcupine, justified the emission of the cats, and were of opinion that the one had as good a right to be borne as the other Counsel had been taken, and learned opinions given. But this making the matter no better, the dissention had increased, and the people had come together in a rage.

Teague at a distance seeing this, stopped short; said he, what means all dis paple in de street? It is as bad as St. Anthony in Paris, or de place de greve where dey have de gillotine. De devil burn me if I go farther, 'till your honor goes on and sees what is de matter.

The Captain advancing to the populace, was recognized by them, and his appearance contributed not a little to a longer suspension of hostilities.

Countrymen and fellow-citizens, said he, is this the satisfaction that I have, in returning amongst you after an absence of several years, to see man armed against man, and war waged not only in the very bosom of the republic, but in the village which I have instructed by many precepts? What can be the madness that possesses you? are not the evils of life sufficient? but you must increase them by the positive acts of your own violence! You cannot wholly preserve yourselves at all times free from the maladies of the body, or the distresses of the mind. But it is in your power greatly to assuage these, by the virtues of temperance and moderation. What fury can prompt you, to this degree of apparent resentment, and approaching tumult. Is it local or general politics? Is it any disagreement with regard to your corporate interests, or is religion the cause? Has any flagrant instance of moral turpitude, or exceeding knavery in an individual, roused you to this excess of violence, and exclamation?

Captain, said a middle aged man stepping forward, companion of his years, and who had long lived with him in the village, It is not only pleasing to see you return in apparent good health, but more especially, at this particular moment when your interference cannot but be of the greatest use, to the citizens; not only on account of that confidence which they have in your

judgment and discretion, of which they have a lively recollection; but as they must naturally think that your travelling must have given you knowledge, and brought you home full fraught with learning and information. Your humanity is also well remembered by them; that man, woman, or child was never injured by you, in life, estate, or reputation; that on the contrary, it was always your study to do good, and compose differences. Now a misfortune has happened to the village; if I can call it a misfortune, which was at first thought a good; a printer came to this place and set up a paper, or gazette, by taking subscriptions from those that were willing to give them. His device was the Porcupine; scarcely a month had gone over his head before he began to lampoon; searching into the secrets of families, and publishing matters of individuals, with which, whether true or false, the public had nothing to do; and this in so low and disorderly a manner, that the more intelligent have disapproved of it; but the bulk read, and it seems to increase rather than curtail his subscribers. A young man on the other hand that has had an academic education, meaning to burlesque his manner of writing, having gone to the mountain with a dog, or a trap, and having taken a pole cat, he puts the beast in a cage; hires that frame building that you see, one story high, and but a room on a floor, and calls it his office. Here he places the pole-cat with a man to attend it. What a running of boys; what a barking of dogs we have had! and when the children run home, and the dogs after them; what a putting of the hand upon the nose, by the servant girls and the mistresses, at the smell that accompanies! The young man justifies himself under the pretence that it is but retaliation of the odour that proceeds from the press of Porcupine; for as this affects the organ of smelling, that disgusts the judgment of the mind. The people are divided, as will always be the case, if for no other cause, yet for the sake of division; because the pride of one man forbids him to think just as another does. The adversaries of the oppossum, or what else it is, insist that it shall be put down as a nuisance, and have met with clubs, staves and knives, to carry the threat into execution. The advocates of the animal on the other hand have convened to oppose them.

But, said the Captain, did I not leave you a regular corporation? Have you not power to make bye laws? and is not this done upon notice given by the chief or assistant burgesses? Why such hurry scurry as this? Moreover it is a weighty question that agitates the public mind; question of right: and where the rights of the citizen come in question, I hold it a most delicate thing to decide; in a free government, more especially, where the essence of liberty is the preservation of right; and there is the right of conscience, the right of property, and the right of reputation. This is a right of property; for if this animal which is feræ naturæ, has been reclaimed by the owner, he has a right to put it to such use as suits his trade, or accords with his whim, provided that it does not affect the rights of others. The limit, boundary, or demarkation of this use, is a question of wise discussion and examination; and not in a tumultuous assembly, heated not with wine, but with the ardency of their own spirits. I advise therefore, and so far as my weak judgment deserves to be regarded, would recommend, that each man lay down his shelelah, baton, or walking stick, and retire for the evening; and convene to-morrow in a regular town meeting, where the adversaries and advocates on both sides may have an opportunity of being heard. To-morrow when ye meet with the chief burgess in the chair, to keep order, and preserve decorum, assign the proper times of speaking, and call to order on a deviation from the subject, as is usual in deliberative assemblies, the business can be taken up, and conducted as is proper in town meetings. I am now just from my journey; somewhat fatigued, but more moved by the consideration that I am on horse-back, and it is not becoming that I take a part in your debates as if my horse were to speak also; for though it is true that some of you may speak with perhaps as little sense as he could, were he to open his mouth and attempt utterance; yet the decency of the thing forbids, and even the exercise of the right might be questioned; for the faculty might exist, yet he could not be considered as legitimately franchised to this privilege, at least not having a right to vote in town meetings For though in the Congress of the United States, the representatives of the terri-

tories, not yet organized into independent states, and made regular members of the Union, have a right to speak, but not to vote, this is not to be drawn into precedent in subordinate corporations; for that is a special provision of the constitution. And it is even indecorous for myself to sit here and speak, mounted, as occupying a more elevated station; and should I descend from my cavalry, my servant you see yonder, is kept at bay, by an apprehension of your swords, and refuses to come up, so that I am without an attendant to hold the beast; all things considered therefore, I move, a chairman not being appointed, who might put the question, that you adjourn, and dissolve until to-morrow about this time, when the matter may be taken up as we now have it, and the affair canvassed as becomes members of the same community, and inhabitants of the same village.

It cannot be difficult to conceive that these words had a favourable effect upon the audience; as oils compose a storm. For as the waves of the ocean rise and fall suddenly, so the passions of men; and in no instance more than where they are coming to blows. Approaching anger disposes to peace, every one having felt half a blow already on his head; and the difficulty only is to get an excuse, for returning, or sheathing the weapon. *They are much obliged to a man that counsels concord; and advises the putting down the brickbat, or putting on the coat. Even in duelling it holds the same, and the principal is a friend to the second ever after, that manages the matter so wisely that no blood is shed.*

It was moved and seconded that in the mean time, the keeper, or as he called himself, the editor of the pole-cat, should keep his charge within the claustrum, or bars of his cage, and covered with a matting, so that access might not be had to him, by man or beast, or egress on his part, of that offensive odour, which had been the cause of the disturbance. This, the partizans of the skunk were willing to admit and sanction with their acquiescence, on condition, nevertheless, that the Porcupine in the mean time, should also restrain his quills; in other words

suspend the effusions of his press, and cease to distribute papers for a day or two during the pendency of the debate. This was thought reasonable, and carried by the multitude holding up their hands.

CHAPTER II.

CONTAINING PROCEEDINGS OF THE TOWN MEETING.

THE day following, a meeting being held, and the chief burgess in the chair, an advocate of Porcupine took the ground and spoke.

Gentlemen, said he, the press is the palladium of liberty—"The image that fell down from Jupiter." The freedom of the press is essential to liberty. Shackle the press, and you restrain freedom. The constitutions of the states have provided that the press shall be free. If you muzzle this, you muzzle the mouth of man.

It is not the freedom of the press, said one interrupting him, it is the abuse of it that is in question.

The chief burgess called to order, and the speaker went on.

That is the point said he to which I meant to come. What shall be said to the abuse of the press? In order to determine this, we must consider its use. This is,

1. The amusement of the editor. For as some men amuse themselves, shooting, fishing, or chasing wild beasts, so men of literary taste, find their recreation in penning paragraphs for a paper, sometimes containing information, or observations on the state of empires and the characters of men; at other times by descending, or not rising at all, but confining themselves to the subordinate affairs of individuals, and private persons.

2. The profit of the editor: and this depends on the number of subscribers. It is not every one that has a taste for refined writing. Guts and garbage delight bears; and swine swill the trough in preference to the running stream. Scurrility is the gout of many. Nay, it is the more prevailing taste;

> "The world is naturally averse
> To all the truth it sees or hears;
> But swallows nonsense and a lie,
> With greediness and gluttony."

In Britain, or some other countries, delicacy may succeed. But the coarse stomachs of the Americans crave indecency; at least a portion of it. Rough like their own woods, and wild beasts, they digest scurrility.

Well said, Porcupine! said a pole-cat man, taking the ground in his turn: But this furnishes a ground to justify the introduction of the pole-cat. You talk of the freedom of the press. Here is the freedom of the express. Nay the wrod *expression* which is common to both institutions, the artificial one of the types, and the natural one of the cat, shows the original to be similar, and the comparison *to run on all fours*. If the ink cast into black letter, and carrying with it pain and pungency from the ideas communicated, is tolerated; much more the volatile alkali of the animal that is now set up, is to be borne, as not more offensive to body or mind. Shall the bark of trees made into powder, and this powder into a liquid, impregnated with thought, and put upon paper, and carried to the press, be accounted harmless, notwithstanding the violence of the decoction, yet the wild cats that inhabit these trees, and are denizens of the forest, be prohibited because of a bag under their tails which contains an unsavoury distillation, and may occasionally be spurted upon men?

A lawyer spoke on the part of Porcupine. The principles of the common law embrace this case. It is unlawful to exercise trades in towns that occasion noisome smells; they are abateable as nuisances.

Grant it, said a juris-consult, on the pole-cat side ; but when it is in retaliation, or in self-defence against an editor whose defamation is more offensive to the feelings of the mind, than the hogo of a civet to the sense of smelling ; or when it is used in burlesque, and by way of analogy and symbol to explain the impropriety of encouraging personal abuse, by taking papers, it may correct by leading to reflection. The mind may be insensible to abstract lessons, but a paradigm, or object set before it may affect. As to this man exercising his trade by the smell of a cat, it is an occupation which can be carried on to advantage only in a town ; for it is in towns chiefly that editors assemble ; and it is by setting up under our noses, and affecting the readers, that the impression is made. For if the public will receive libels into their houses for the use of themselves and families, let them take a little of this hartshorn with it, and if they will have the one, bear the other. A ground of the common law is general reason adapted to particular cases. I grant that it even goes so far as to make the keeping hogs in a pen near my window, in towns, a nuisance ; but this is a town incorporated, and can by a bye law regulate a new trade. I hold it to be a matter of vote whether this quadruped shall be tolerated or excluded.

The advocate for the press rejoined. The common law, said he, protects the press. It is the right of the tongue tranferred to the hand : it ought to be as free as the air that we breathe : The privilege as unfettered as the organs of articulation. But what is there in the common law to protect from the aspersion of this animal ?

The pole-cat man replied. It is on principle and by analogy, said he, that it is protected. Does not the law of water courses apply to this ? If a man divert a stream from my meadow, or obstruct one running through it, so as to dam it up, and drown the grass, have not I a remedy ? Shall this man at much expense and charge bring a beast from the mountains, tame it, or reduce it under his dominion, and apply it to a purpose in civilized and domestic life, and shall we say that the common law does not protect him in the enjoyment of its musk ?

The advocate on the side of Porcupine rejoined. So use your own, said he, that you trespass not upon another man's. If you keep your smell, and hogs at home to your own nose, there is no objection. But in the nature of the thing it cannot be; for the air is the natural conductor; and therefore it cannot but exist a nuisance.

Surrejoinder; but after all, is it more a nuisance than the press, which it has in view to correct?

At this instant a commotion was perceivable amongst the multitude: not on account of what was said, or meaning any disturbance like debate; but the rumour was that a fresh cat had been brought from the hills above the town, and was on its way to the college-man who had offered a reward for an additional puss to increase his stock; and as it was conjectured, meant to play it off under the pretext that the prohibition contained in the armistice extended only to the individual beast that he had before in his possession.

The Captain, at this, rising, said: This is not fair. It is within the reason if not the express words of the convention, that all annoyances by steam, vapour or effluvia proceeding from a pole-cat shall be suspended during the pendency of this question; and it is an evasion to substitute another badger, and by that means attempt to elude the stipulation.

The Pole-cat man got up to explain. It is far from me, said he, to elude or evade the performance of the stipulation. The fact is, that hearing, a day or two ago, that Porcupine was about to enlarge his sheet, and for that purpose had employed a journeyman, more, I thought it not amiss to extend the scale of my vapour and employ two conduits instead of one. For that purpose had sent to the woods, for another cat, which is now on the way, but in a leathern bag by my directions, and not to have regress or egress, until this assembly shall dissolve, nor for a reasonable time after, that eundo, and redeundo, or going as well as coming, you may be safe, let what will be the issue of the controversy; whether I am to break up stock, or be suffered to go on.

This explanation gave satisfaction, and composed the assembly.

Another speaker had now occupied the ground; I cannot say the floor, for there was no floor. I am, said he for supporting the press. The objection is, that it is a blackguard press. But while there are blackguards to write, must they not have a press? Is it only men of polished education that have a right to express their sentiments? Let them write in magazines, or have gazettes of their own, but not restrict the right that people of a more uncultivated understanding have to amuse themselves and others with their lucubrations. You call us the Swinish Multitude, and yet refuse us the food that is natural to us. Are there not amongst us those that have no relish for disquisitions on the balance of power or form of governments, agricultural essays, or questions of finance; but can relish a laugh raised at the expense of the master of a family; or a public character in high station; if for no other reason, but because it gratifies the self-love of those who cannot attain the same eminence? Take away from us this, and what have we more? What is the press to us, but as it amuses?

I think said another, rising, that the gentleman means to be ironical. But let us take the matter seriously. I am on the same side with him, but not for the same reasons. I take it, that scurrility may be useful to those that hear it, and are the subjects of it. It may bring to a man's knowledge and serve to correct foibles that he would not otherwise have been conscious of. Men will bear from the buffoon or jester, things they would not take from a friend, and scarcely from a confessor. It was on this principle that in the middle ages of Europe, a profession of men was indulged, in the houses of the great, called the Joculators. So late as the time of James I. we had one of these of the name of Archy. The Duke of Buckingham having taken offence at something that he said, had him whipped. It was thought beneath a man of honour to have taken notice of it, and inflicted punishment. I consider the bulk of our editors as succeeding to the joculators of the early periods; and as the knights of character and dignity of those times were not bound to notice the follies, however gross of jesters; so now a gentleman is not bound to notice the defamation of gazettes: nay, as in the former instance, it was deemed uncourteous, and unbe-

coming to resent what the fool said, so now what a printer chooses to publish. Selden in his table-talk remarks, "That a gallant man, is above ill words. We have an example of this in the old lord of Salisbury, who was a great wise man. Stone had called some lord about the court, fool. The lord complains, and has Stone whipped. Stone cries, I might have called my lord of Salisbury often enough, fool, before he would have had me whipped." As in the case of the Merry Andrew, even when there was no wit, it was taken for wit; so now, when an editor means to divert, however dull his abuse, it ought to be the mode to laugh, to keep those who know no better in countenance.

The Captain rising and putting himself in the attitude of speaking, seemed to claim the attention of the audience. I would wish to know, said he, how the ancients managed these matters: in the republics of Greece and Rome, especially. For since I have been abroad, and heard public speeches, I find that it is no unusual thing to draw illustrations from the sayings and doings of antiquity. In deliberative assemblies talking of governments, they tell you of the Amphytrionic Counsel; the Achean league, the Ionian confederacy. What was the freedom of the press at Athens, or at Rome?

The fact is, said an academician, there was no press at these places, or in these times. The invention of printing is of a later date. But they had what they called the style, and they impressed their thoughts upon wax. They made use of ink in copying upon vellum and parchment. But notwithstanding the want of a press, they were not without satyric salt in their writings. Nor are we to suppose that they were altogether free from what we denominate scurrility. They could call a spade a spade. Aristophanes was a blackguard. His comedy of the clouds is a sufficient specimen. Lucilius, amongst the Romans, was a rough man. Cum lutulentus flueret, &c. Do we suppose that nature was not then the same as it is now? On board the Roman gallies was there no low humour? In the Roman camps none? In the Forum no occasional ribaldry? Would not this naturally get up into higher walks? Would not this creep into corporations? sometimes in verse; sometimes in prose.

The poet speaks of the Fesscenine verses. Amongst the Romans the Saturnalia, or days of Saturn, became a festival, in which it was allowable to exercise their faculties in all intemperance of language.

This is all wide of the question, said an unlearned man, holding his hand upon his nose—It is, shall we tolerate the pole-cat in this village?—For maugre all the pains that may have been taken to restrain the pett, and confine it by a matting, I feel a portion of the fetor this very moment, come across my nose, by a puff of wind from that quarter, where it is. I move that the question be taken, whether, whatever becomes of the press, the nuisance of this beast, be suffered in the vicinity. For what can a newspaper do, compared with this? It is sent us and we read the publication. But this is involuntary, on our part, and there is no saving ourselves from the exhalation.

I move the previous question, said a friend to the baboon; I move that the press be put down.

There is hardship both ways, said an elderly inhabitant. In a community different interests will exist. Family interests; family attachments; party conceptions; and party interests. To have a printer all on one side, is an inequality. What if we prevail upon the owner, or as he would call himself the publisher of the pole-cat, to give up or sell out his establishment, dismiss the wild beast, or return it to the mountains, and institute in its place, a counter press of types and black-ball that may be a match for Porcupine.

The Captain, rising hastily; a thing unusual with him; for he was naturally grave and sedate; but suddenly feeling the impulse of the congruity, he started from his seat, and seconded the proposition for another press; for said he, the very kind of editor qualified for such a press, is at hand; a waiter of mine. A bog-trotter, taken, not on the Balagate, but, on the Irish mountains: an aboriginal of the island; not your Scotch-Irish, so called, a colony planted in Ulster, by king James the first of England, when he subdued the natives; but a real Paddy, with the brogue on his tongue, and none on his feet; brought up to sheep-stealing from his youth; for his ancestors inhabiting the hills, were a kind of free-booters, time immemorial, coming

down to the low grounds, and plundering the more industrious inhabitants. Captured by traps set upon the hills, or surrounded in the bogs, attempting his escape, he had been tamed and employed, many years, digging turf, before he came to my hands. I bought him from an Irish vessel, just as a curiosity, not that I expected much service from him; but to see what could be made of a rude man by care and patience. The rogue has a low humour, and a sharp tongue; unbounded impudence. And what may be a restraint upon the licentiousness of his press, should he set up one, he is a most abominable coward; the idea of a cudgelling will keep him in bounds, should he over-match Porcupine, and turn upon his employers. He has all the low phrases, cant expressions, illiberal reflections, that could be collected from the company he has kept since he has had the care of my horse, and run after my heels in town and country for several years past. What is more, he has been in France, and has a spice of the language, and a tang of Jacobinism in his principles, and conversation, that will match the contrary learning carried to an exorbitant excess in Porcupine. I do not know that you can do better than contribute to a paper of his setting up. He may call it the Mully-Grub, or give it some such title as will bespeak the nature of the matter it will usually contain.

The academician at this came forward. I am far, said he, from a disposition to spoil sport; but when the useful is mixed with the jest, I count every point gained.

Omne tulit punctum—

I never had intended more, said the pole-cat man, than to reach the sensations of the multitude, and bring them to their senses. It is only by an appeal to the sense of feeling that the mind sometimes can be awakened. The public have now some idea that the licentiousness of the press, is not more a nuisance in the moral, than offensive smells are in the physical world. I shall agree that the cat be removed, and as a substitute, shall subscribe to the Mully-Grub.

CHAPTER III.

THE day after the town meeting, the Captain began to reflect, that he could not avoid being implicated in the character of the paper about to be established. O'Regan was known to be his servant; at least to be under his influence, and he would be considered the real editor; Teague the ostensible, and though the fact was known at home, that he had nothing to do with it, yet abroad, it would bear a different construction, and refutation would be difficult. Having supported the character of a gentleman, and being still willing to support that character, how could he endure to have the volumes of scurrility, that would appear, imputed to him; or supposed to be admitted with his approbation? Uneasy with this upon his mind, he could see no way to get out of the labyrinth in which he had involved himself, by inadvertently proposing Teague. He thought it however his duty, to disclose to the bog trotter, the office to which he was destined. Maintaining good faith, he was unwilling to make use of his influence to dissuade from the undertaking; or to deter by representing the danger that existed, and the consequences that might ensue. This he could easily have done, by suggesting the guillotine, or even a cudgeling, the more common mode of punishment, in this republic. But good faith forbad.

But what was the amazement of every one, when news was brought, that Porcupine, had decamped in the mean time! Whether it was that the talents of Teague had been magnified, and he did not choose to engage in competition with one so much his superior, lest he should lose by comparison, the reputation he had acquired; or what is more likely, the constables were after him for debt, his press and types having been seized the day before, and sold for rent, and new demands, of a smaller nature coming against him, fines and penalties also hanging over him for libels; and damages recoverable in actions of defamation; but so it was, that he had disappeared;

The Captain was relieved from the embarrassment wich he had endeavoured to conceal, because he now saw a way open to set aside the idea of a press, which he had reason to apprehend his bog-trotter would not be competent to conduct with reputation.

Townsmen, and fellow-citizens, said he, seizing an opportunity to speak, the reason has ceased upon which we had proposed to act: the setting up of the bog-trotter in the capacity of an editor as a match for Porcupine, for he has disappeared; and what need we buff at the bear when there is no bear to buff at? Unless indeed we could set him up, expecting from him a chaste and pure paper containing solid information, and strictures useful to the republic. But that from his education and manners, we have no reason to expect. It is true, if he had sense to collect the ideas, and give them expression, he has had opportunities to observe what if known and digested, might essentially serve to preserve from extremes in a free government. He has seen the folly of the people of France, if, those occasionally thrown into the representative assemblies, could be called the people. He has seen the folly of these in reducing all things to the first elements instead of accommodating to existing establishments; of deracinating from the foundation church and state, and bandying the term liberty until ignorance and usurpation terminated in despotism. For though at the commencement of a revolution, active and uninformed spirits, are useful, or perhaps absolutely necessary, like the subterranean fire throwing up continents; yet as in this case, the fostering dews, and the breath of the atmosphere, are necessary to give soil and impregnate with vegetation; so after the stirrings of mens minds, with a political convulsion, deliberate reason, and prudent temperament are necessary, to preserve what is gained, and turn it to advantage. But this sans culotte, for so he was called in France; and well he might; for he was without femorals when he went away, and when he came back; this sans culotte is not a Mirabeau. He has kept no journal: he has made no observations except of mens' heads chopped off by the guillotine. He has brought back little with him, but ce que dit; que ce vous la; donnez moi, and such like I think we are well off with him and let him go to his vocation.

OBSERVATIONS.

THE preceding chapters were written some years ago, while an editor of the name of Cobbet, published a paper under the title of "Porcupine." But the breaking up of that paper in a manner similar to that just stated, prevented the going on with the allegory, or the handing to the public by the way of the press, in some shape the pamplet begun. Some time since, the appearance of a certain Callen ler, in a paper under the title of the Recorder, had induced me to look at what I had intended for Porcupine, and think of continuing it to some point and winding up of the story; but the man drowning himself, or being drowned by accidnet, stopped me in my intention, as it would be like throwing water on a dead, or as the proverb is, a drowned rat, to say any thing that had a relation to him.

But having a little leisure on my hands, and in warm weather liking light work, I amused myself saying some things that were on my mind on other subjects, and I thought I would make this which I had already written, the introduction. For the fact is, that I mean this tale of a Captain travelling, but as a vehicle to my way of thinking on some subjects; just as the ancients introduced speakers in a dialogue, occasionally at banquets; or as the philosophers in their walks and conversations, moralized in parables, and feigned cases, a way of reasoning, and address less offending the self-love of men than what has the appearance of immediate and direct instruction. Nor will the publication of the foregoing hints *on the illiberality of the press*, be thought even now, altogether useless; for though since the death, or departure, of the two monsters just named, there has been an ebb of this flood of scurrillity, yet dropping the figure, the American press, has not been wholly free from the stains of the like paragraphs. The application therefore may not be wholly without an object, and in the painting there may be seen some existing resemblances. For though, as the almanac-makers say, "it is calculated for a particular meridian, yet it may without sensible variation, serve other latitudes." No man can

have a higher opinion of the dignity of station occupied by the editor of a paper under a free government, than I have. I think it one of the most honorable, as well as the most useful in society. I am unwilling therefore that it be degraded, and I am happy to observe that the example of the two monsters mentioned, has had the effect to disgust the public.

I take the pulpit, the courts of judicature, and the press, to be the three great means of sustaining and enlightening a republic. The Scripture is replete with the finest sayings of morality. With a scholar of the Latin and the Greek school, it is delightful to quote in conversation, or writing, the classical sentences of antiquity, aptly applying them to the occasion: enriching the discourse with apposite thoughts; pleasing the hearer, or the reader, and doing credit to the person himself; drawing out from his treasury things new and old. But these writings of oriental cast, contain pithy observations upon life and manners, than which there can be nothing more delightful to remember and quote, and more profitable to carry into practice. Reading the Scriptures by young people; hearing them explained and introduced by quotation, sermon and lectures from the pulpit, raises the affections to virtue, and helps the judgment in the conduct of life.

The courts of judicature, are a school of justice and honor.—A great ground of the law, are the principles of universal justice. The discussion of counsel; the verdicts of juries; the decision of the courts, have respect to the great principles of moral honesty. But the sphere is confined, compared with that of the press, which has an extensive range; and for this reason ought to preserve the greater delicacy in language and sentiment. Even the war of the sword has its laws—It is not allowable to poison springs, or the means of life. In a paper war nothing is justifiable that does not tend to establish a position, or determine a controversy; that which outrages humanity, is the cruelty of a savage who puts to deathwith torture, or disfigures, to gratify revenge.

To know what may be said in a paper, or in what manner it may be said, the editor whom the public alone knows, need only consider what would become a gentleman to say, in promiscu-

ous society. Whether conversing in the manner he writes, or in which, what is inserted, is written, he would be heard with respect, and treated with civility. Good breeding is as necessary in print as in conversatiion. The want of it equally entitles to the appellation of an ill-bred man. The press can have no more licence than the tongue. At the tribunal of common sense it has less, because an expression might escape a man, which might receive pardon, or excuse, as the offspring of inadvertance; but writing is deliberate, and you may turn back and strike out the allusion, or correct the term.

National character is interested in the delicacy of the press. It is a disgrace to a people to have amongst them volumes of scurrility circulated through their post-offices, with a peculiar privilege of centage, placed upon the benches in our public houses, or sent home to our private dwellings.

Is this the occupation to which it ought to be an honour to belong; to which a father would wish to put a son, having educated him with the best advantages, and giving him, as he had thought, a duty as sacred as the priesthood, and with a more exclusive sphere of action, than the barrister; having it in high commission by the constitution of his country, "to canvass the conduct of men in public offices," and inform the public, "where the matter is proper for public information."

It does not follow, that because a man takes a paper, he approves of all that is in it. It is certainly censurable to continue our subscription to a paper, the prevailing tenor of which is defamatory of individuals; but were we to reject a paper because it is occasionally so, there are few papers that we should take at all. The American press, has been abominably gross, and defamatory, and there are few publications of this nature, that have been at all times unexceptionable. A man will be astonished sometimes to hear of himself, or of others, what has not the slightest foundation, but in the invention of the paragraphist. There may be some prototype, filmy origin to the unsubstantial fabric; perhaps not even a vapour, but in the breath of the defamer. Is the assassin odious, and not the author of anonymous abuse? Yet such is the error of opinion with some, that they think it not dishonourable to attack anonymously.

It is cowardice in a free country, where the law is equal; where no Cæsar exists to make it necessary to conceal the author of the pasquinade. A brave man will scorn subterfuge and shade. An honest man will avow himself and his opinions.

CHAPTER IV.

NOTWITHSTANDING the Captain thought he had got quit of Teague, in the matter of the press, he had still some trouble; for the bog-trotter was dissatisfied. He had an hankering after the editorship, and talked of taking up subscriptions. To put him off, the Captain suggested the publishing his travels. Teague, said he, if many a man had what you have in your power, he would make a fortune by it. You have been in the Conciergerie. That of itself, might make a chapter that would fill a volume. If you take up subscriptions, why not for such a work as that? It will sell for a ready penny these times; I would advise you to go about it.

Och, on my shoul, said Teague, but it would make a book as big as de praists' bible, if I was to tell all dat I saw on toder side de great water. In dat great country, old France; where de paple talk all at once wid de brogue on deir tongues, and say nothing. De devil burn me, but deir foutres, and parbleus, would make a book, as big as a church staple.

Well done Teague, said the Captain; you must then set about it. The first thing it will behoove you to consider, is the manner in which it will be written; whether your narration shall be in the first person, as, "I did this," and "I said that;" or whether in the third person, as it were one speaking of you, as, "O'Regan having done so, and made an observation to this effect." And whether it shall be in the way of continued narrative with chapters, or in the shape of a journal, or be cast in the

way of letter. For all these modes of writing are used as best suits the traveller; or may be thought most pleasing to the reader. One advantage you will have, that you need not stick pertinaciously to the truth; for travellers have a licence to deviate; and they are not considered as on oath, or upon honor in giving their accounts. Embellishment is allowable; some illumination of the narrative: though, confining yourself to the truth strictly, I make no doubt, your story will be sufficiently extravagant, and of course border on the marvellous.

The fact was, that the bog-trotter had incidents sufficient to enliven his history. He had been in the suit of Anacharsis Cloots, and personated an Esquimaux Indian; he had been taken up in a balloon some distance from the earth, and let down by a parachute, instead of a sheep. It is true, this was not with his own consent, but by force; the Parisian thinking it of little account whether the experiment was made with him or a less valuable animal. It is true, to make amends for this, a royalist lady fell in love with him, thinking he had a resemblance to the young duke of Orleans. He had made a fortunate escape in the conciergerie. A prisoner in the next cell, No. 1, finding the letter G put upon his door, which stands for guillotine, exchanged for a few louis's with O'Regan, No. 2. But an order came to reprieve No. 1, and to take No. 2. meaning the bog-trotter. The consequence was, that the Frenchman was put into the cart, and our sans culotte escaped.

It would make a book to exhaust these particulars, and many more that occurred. The Captain having recommended the work, was concerned to have it accomplished with some credit to those concerned, and therefore thought it adviseable to give the author some hints before he entered on the task.

Teague, said he, the first thing to be thought of, is a place to write. The extremes are two, the cellar and the garret. The cellar was chosen by an orator of Greece, to write his orations, or at least prepare for the writing them; for in this, he is said to have copied over eight times the history of Thucidydes. Whether it is the darkness, or the solitude of the cavern, that is congenial to the talent of writing, may be a question. I should think, however, that the ærial mansion of a garret is most fa-

vourable to the lighter species of writing, such as madrigals; or paragraphs in magazines, or novels. But as yours is a serious work, it may be above the subterranean, and below the firmament. Perhaps a middle story may suffice. It will depend, however, on your head. If you find yourself light, go down; if heavy, mount; and thus adjust your apartment to your feelings. The wasps choose the garret; but the spider is found in the cellar; and his weaving is an emblem of the composition of an author.

As to style, just write as you would speak, and give your account with simplicity, without affectation; understanding your subject well, and using no more words, than are necessary to express your meaning.

As to paper whether common or woven; or as to type, whether single or double pica; these are terms I do not understand. I see them in the advertisements, and that is all I know about them. Whether duodecimo, octavo, or folio, will depend upon the bulk of what is to be printed.

CHAPTER V.

THE Captain had now been more than a month at home, making enquiry into the history of the village; what changes in the domestic affairs of his neighbours; what good or bad fortune had happened to individuals, at the same time walking through the town, and observing the improvements or dilapidations in the buildings or streets. It was obvious that little attention had been paid, for some time, to public works; the pavements were neglected, and the ways and water-courses suffered to fill up. An aqueduct begun, to bring a spring from the hill, was left unfinished.

What can be the reason of all this, said he, to the citizens? It was answered, that the chief and assistant burgesses had been extravagant; that the works, by the charter of incorpo-

ration they had a power to project, were extensive, and the consequent taxes which they had a right to impose, and which became necessary, were thought oppressive. The people had left out these officers at the annual election, and chosen new. That these wishing to preserve popularity, had let all matters rest, and had neither made improvements, nor raised taxes.

And will this please always? They have turned out one set for doing too much; and they will turn out the next for doing nothing.

But why not hit a medium? said the Captain. A difficulty occurs, continued the speaker. In the works projected, the people insist that no man shall be consulted in his own occupation. The mason shall make out the bills of scantling; and the carpenter determine the arches of a stone bridge.

That is, said the Captain, as in a city that I passed through in my travels. The physicians claimed a right to judge of laws, and the lawyers of physic: Reversing the maxim, that every man is to be trusted in his own profession.

This is republicanism run mad. The sovereign people would do well to imitate other sovereigns, at least in this; that they trust even foreigners in the arts, and not by an unreasonable jealousy, lose the advantage of judgment, which it is not in the nature of things, that they themselves can possess.

Political divisions will always exist. It is inseparable from the nature of a community. And it is not in the nature of things that the power can be long on one side. *The duration depends upon the judgment of using it.* The people will revolt from themselves when they find they have done wrong, and that side which was now the weakest will become the strongest.

Accounts were received, and Teague himself occasionally announced that he had succeeded in taking up subscriptions

for his commentaries. But it had never occurred to any one that the bog-trotter could neither read nor write. But the difficulty now presenting itself, a school-master offered his services to be his amanuensis.

But amongst the advertisements on the tavern and shop doors, the Captain observing one day a notice of the want of a suitable person in the academy to instruct in the French language, he was led to reflect, that after dictating his publication, Teague would be out of employment, and that a vacancy of this kind might tally with his faculties, having been in France, the very country where the language was vernacularly spoken; that his attainments must be much superior to those who had acquired the tongue only from dead books, the ear not accustomed to the sounds of familiar conversation.

Losing no time he waited on the principal of the academy, and gave him an account of the pedeseque, and of his pretensions.

The principal was astonished; but concealed his surprise. He could easily comprehend the incompetency of this man to teach the language in a school of learning, where it is expected to be taught grammatically; and the absurdity of taking his lingo, for French, if he had the brogue in that pronunciation as he had in English. But it might not be so easy a matter to convince the Captain of this, who appeared to have an undue opinion of his acquirements. Nevertheless he endeavoured to make himself intelligible on this subject, by observing that there was a wide difference between a public professor in a college, and a private tutor who attends pupils occasionally: that in a seminary of learning, the rudiments of a language were usually taught by rules; and it was an object to understand the parts of speech into which the tongue was divided; the use of the articles, if there were any; the inflections of the cases, the variations of the genders; the conjugations of the verbs; the concords of syntax; and after all this the idiom, or peculiar phrases and structures of a sentence; that from what the Captain had informed him, and what he himself had gleaned from others, of the characteristics of his subordinate, the academy was not his province, but the village. He might employ his talents to

advantage, instructing young gentlemen and ladies in the French tongue, at their houses; with a grammer and without a dictionary; or without a grammar; and with the voice and diction only. For in fact it was of little consequence how they were taught; for they would learn nothing: and barbers and tumblers that had come in and undertaken to instruct, had done as well as wiser masters; for they had amused their pupils; and amusement was all that pupils would be willing to receive. Enough if they can get a word or two that sounds like French, to throw out to a lady in a dance; as parlez vous madame; or si vous plais.

It may be a digression, said the Captain; but it is a profitable lesson. Do you conceive that the American youth are too hastily manufactured, and come forward too soon into life?

Unquestionably, said the Principal. Education here is unnaturally hastened. Our minority is too short to make a great man. "We overstep the modesty of nature," and suffer our young men to come forward into councils that require the heads of age. Hence our juvenile speeches in debates. Hence the wild fire in our councils. The young gentlemen of the village are above learning; as soon as they have got on a pair of pantaloons, and half boots. They are out of their education, and *men before their time*. We had an election the other day, for a chief burgess. It was a matter of astonishment to those of the old school, to see a youth come forward, born after his competitor had been ranked with the sages of the village, and claim the suffrages of the citizens. It had an unfavourable effect upon the very dumb creation. It was not enough that the lads under age, began to raise their voices and vociferate; but it seemed that the young of animals had gained upon their growth, and were old before they had attained maturity. The young dogs barked more; whether it was from an impression of the atmosphere; or an imitation of the sounds of men.

CHAPTER VI.

TO give the bog-trotter time to write his history, the Captain turned his attention for a while to other objects. There was an old lawyer in the village that had left off practice, and accompanied by a blind fiddler, gave lectures occasionally, at what he called his inns of court, on the practice of the law, of which he pretended to have had great experience; and in fact he had been a long time at the bar; and from age was now unfit for the circuit, especially being blind, and unless in a carriage, which the roads did not well admit, could not conveniently go abroad; and the small practice of the village, scarcely sufficed for the occupation of his time, or the means of his support. The want of sight rendered him incapable of conveyancing, and all he could do was to give counsel, or argue a cause by which he made a penny; but to fill up his time, and put his learning to account, he had set on foot lectures for young students, and amused himself at intervals with a tune on the violin which the fiddler played, and for which the by-standers threw in a five-penny bit of silver, such of them as did not attend to the law lecture, or could not derive any benefit from it. Thus clubbing their talents, and joining in amusement, and in business as joined in the loss of vision, they made a living; the scraper receiving his six cents and a half for his tune on the instrument, and the lawyer the same money for his breath on the abstract subject of the study and practice of the law.

It may be asked how it came to pass, that he could lay down the principles of a successful practice in a profession, and at the same time not to have become enriched by it himself, so as to be above the necessity in his old age, of making money, by the best means in his power to procure his support, the profession being lucrative itself, especially where any one excels in the knowledge of it, and is ordinarily industrious in the pursuit? But the answer is easy; that the making money and keeping it are two distinct things; for so it was, that this lawyer now

blind, had let a great deal of business go through his hands, without making much by it; from a want of skill to make money stick. He thought always more of gaining the suit and the praise of managing it well, than of the fee. Hence it was that he had credit as a pleader, but not as the maker of a great estate.

It is doubtless a general rule that the way to be rich is to excel in your profession, and whoever excels may in general be rich, and it is a folly not to make this use of it. But we see that with all the lovers of the arts, painting, music, statuary, eloquence, there is a neglect of riches, the mind carried off from the love of money, and placed upon the art itself. The main chance is overlooked; and it is only late in life that the folly is discovered by the person himself, though others had been remarking it all his life long. But though not profitable to the professor, to cultivate an art for its own sake, yet it is useful and pleasing to the world; and Quintillian, who has left us a book on the eloquence of the bar, is more valued, because he has given more pleasure to those who have come after him, than others who have made perhaps more by their practice, but whose memory has gone with themselves, at the same time that their estates went to others.

As a sample of the lectures of the blind lawyer, we shall give the following.

THE LECTURE.

IT is necessary to comprehend perfectly the facts of the case, and this to enable;

1. To frame the action; trespass, or tresspass on the case; &c.

2. To frame your declaration: that is, to put a precise statement of the cause of action upon the record.

3. To examine the witnesses, preparatory to the trial.

I say nothing of the science necessary to draw a declaration; though there is great delicacy and beauty in making a legal statement of your cause of action with brevity, perspicuity, and technical correctness. Nor do I mean to touch on the vigilance on your part, or illiberality to your adversaries, in conducting the cause to issue and trial, making rules and giving notice. This is not the state where all advantage is fair. These are preliminaries to the contest, and as in the wager of battle the combatant makes oath, that he uses no enchantment; so a liberal lawyer will disdain to avail himself of an oversight or take a catch which has no effect upon the merits of a cause. If he observes a defect which it becomes necessary to amend, in civil cases, he will point it out and give leave to do it. This I grant he is not bound to do; but it is for the credit of the profession that such liberality should be cultivated, and justice will lose nothing by it. Strict rules of pleading, strictly pursued, are not inconsistent with this liberality. Professional men can understand the boundaries and distinctions. It is not within my present compass to go into them.

Preparatory to the trial; a great point is, the examination of the witnesses to be adduced by your client; such of them as are willing to say what they know, prior to their being called in court. It is of moment for you to know what you can prove by any of them, that you may bring them to the point immediately; and save the time of the court from impertinent relation. It is necessary for the sake of your client to sift them well, and know the testimony they are about to give. The counsel above who has thus sifted them, should undertake to examine. When then the conduct of the cause, rests with me, and the responsibility, I would suffer no assistant to ask a question of my witnesses. Let him take his turn, and fill up his part in cross examining the witnesses of the adversary. When the testimony is closed in a jury trial, the cause is usually lost or won: and a single question injudiciously put, may have been the cause of losing it. Yet there is nothing more difficult for a leading counsel than to restrain the impetuosity of his associates, and their avidity to ask questions.

It is a matter of great judgment when a witness has answered well, to let the answer rest. It is favourable to truth to let it rest; for by putting it again, and again, you confuse the mind, and you may get the very reverse of what he had before said; or least you may get it so disturbed, as to be unintelligible, and do you no good.

If it occur to an assistant counsel who has not previously examined; that a question may be put with advantage, he can suggest it to the leading, or examining counsel, and leave him to judge. The wish of seeming to be doing something for his money is the cause of that propensity to interrogate that prompts improperly to take up the examination.

The taking down the testimony is so managed as to consume time unnecessarily in our courts. Each concerned in a cause, must take down and wait for all. The testimony must be taken as if it was to be read again to the court, or sent to the jury in the style of a written deposition. Unnecessary matter is taken down; for there are seldom more than a few sentences in the testimony of a witness that are material to the cause. But it is to seem very busy, and doing something for the client, where in fact nothing is done that leads to an ostentation of taking down, even when there is nothing to take. I have actually known this to take place at the bar.

Well; what do you know of this matter?

Why, in fact, I know little about it.

Stop, stop a little, let me take that down.

Well; you say you know little about the matter.

Nothing at all—only—

Stop, stop, let me take down what you have said—

A thing like this exhausts the patience; yet it is difficult for a court to correct it. It must depend upon the good sense of the counsel themselves, to select and confine their notes to what is of substance in the evidence.

The greatest effort in the management of a cause, is the taking exception to evidence. For this purpose, it is necessary that from the commencement of the trial, the leading counsel lies by; thinks much; says little; bends his whole mind to preserve himself unruffled: sets forward the junior, and assistant

counsel to spar where it may be necessary; to make prolusions, and gain time.

As for instance; a piece of evidence is offered. It strikes the leading counsel, that exception lies against it. But he is not clear; nor is he prepared to support the exception. An assistant counsel takes the exception. It is run down and completely answered. Not a word more: but the leading counsel has had time to consider.

If he had not thought proper to give it up; he would have risen in full force.

And if he had been answered with some show of reason, the assistant would have rejoined, and done justice to the argument. For let it not be thought that though I mark the parts of the assistant counsel, I do not well know that the greater lawyer, may have the subordinate part assigned him; or may fall into that place, in the management of a cause, on the trial. The greater general may happen to have the command of a detachment only; or be employed to bring on, or relieve, in the course of an engagement.

For law is an image of war; and as in war the greatest praise is to discharge your duty wherever it may be assigned; so, on a trial. A column standing still, and never brought forward, or discharging a shot, but simply keeping ground, may have done the real execution, and gained the battle. A thought suggested is sometimes more than argument.

But, nevertheless, elocution has its place, and noble praise. It is delightful to hear one speak well where he ought to speak. "The words of the wise are like nails; fastened in sure places." Great indulgence must be made, for young pleaders; but I have it not in view to treat, not of what is to be indulged; but of what is to be aproved. Brevity is the soul of eloquence, and amplification, the useful fault. Few err in saying too little. Tediousness is the more common extreme; padding, and beating on the point. After a passion is excited, there is danger of "tearing it to rags."

The opening of the case, before the evidence is introduced, is a matter of some delicacy; and a principle is brevity; and stating the proper proof, rather below what it will turn out.

When disappointed in the expectation raised, the mind is dissatisfied, and with dificulty can do justice to what is proved. It is in the application of the evidence that eloquence finds her province at the bar. And yet here it is that less harm can be done by weak or unskilful advocates, than in any part of the contest. The court and jury are attached to the evidence.

The mind is steadfast upon this, and if a flourisher runs off, he may talk; it is only a loss of time. It is here that less experienced counsel may be suffered to amuse themselves; and can do little harm, more especially if there is some one to follow to review the facts, apply the law, and clench the argument. The harm that can be done, is to weary the mind, and relax the spring of attention. This is mischievous; but cannot well be prevented. The counsel must be heard. But there is much less danger to a cause, in this, than from an injudicious touch in the conduct of it, through the evidence.

With regard to reading authorities in the opening, or reply; or in the conduct of the trial generally, I have but a single observation. It is better to adduce no authority, at all, than one which has a doubtful application, because it brings in question the discernment of the counsel; and gives an opportunity to the adversary, to flourish and run down. General reason is a safer ground, than doubtful decisions.

CHAPTER VII

A great uproar had, in the mean time taken place in the village. The doctrine of abating nuisances had been much in conversation, since the town meeting in the matter of the polecat. It came so far, that an incendiary proposed to abate, or burn down the college: Because, said he, all learning is a nuisance.

A town meeting had been called on the occasion; and whether from a wish to see a bon-fire; or from the hatred of the ignorant, to all that places them informed above them; the proposi-

tion however unreasonable and illegal had its advocates It had been actually carried, and a person was now on his way with a brand lighted to set fire to the building.

The alarm was given; and the more considerate rushed out to prevent conflagration.

Force was in vain; and reason avails little with a mob. The only way to oppose their resolution is indirectly by turning the current of their thoughts aside and to the attaining the same thing in another way. The principal and professors had harangued in vain. It was threatened that if they did not stand out of the way, they would burn them with the college.

The captain had come up; and venturing to speak; gentlemen, said he, it is not for the college that I am about to speak; it is for yourselves; your object is to put down learning; and do you not know that it is put down already. Why will you do a useless thing? It is calling in question your understanding, to do a needless mischief.

Is not learning put down already? The methodists are the best preachers. Take a horse-jockey and in two weeks from the jump, he is in a pulpit. No need of Latin, Greek, Hebrew; a polyglot bible; systems of divinity; a commentary, a treatise, an essay, or a dissertation: all is plain sailing now.

All this tends to put learning down, so that you have all the advantages of this, without the trouble. Why burn the college?

The building will serve useful purposes, when the professors are driven out of it.

Politicians say, that though they have no learning, they feel no want of it. Is it to be supposed that a workman does not know whether he wants tools? All this ends when learning and law are put down. Trial by battle must regulate society. We shall then want barraks and hospitals. This building will accomodate invalids.

I do not know, said a sedate man among the crowd, whether after all, a little learning may not be in some cases, useful. *It is a great help to weak people.* I have seen a book, entitled, *Huke's and e'en to had up crippled Christians breeks*: That is, hooks and eyes to hold up breeches; alluding by the bye, to

hooks and eyes which where in use before buttons. What are called gallowses, have succeeded to the assistance of buttons, but have not altogether superseded them. Not that I mean to insinuate that the disuse of hooks and eyes, lead to the gallows in the proper sense of the word, any more than that learning does. Though many a man that wears buttons has been hung. Perhaps more without buttons than with them. But I mean to say that a young man, before he comes to the years of discretion, may as well be employed in learning to make marks upon paper, as playing at nine-mens-morice, and it does him no more harm to try to read Greek, than to trace partridge tracks. The mind must be employed in something to keep it out of harm's way, and reclusion in a seminary is useful, if for nothing else at least to keep young people within doors, which the academican could not easily do, unless, the device of books was used to beguile the hours of study. And though a great part of their learning, is but the knowledge of *hooks* and *crooks*, yet the exercise of the *mind, renders them more expert in thinking ;* and though Latin is of no more use to raise the devil than English, now a days ; yet it is a gentle exercise to learn it, and makes the boys grow faster. It keeps them from their mothers who are apt to spoil their offspring by too much indulgence. The idea of getting a task, accustoms the mind to obedience. Now there are some branches of science that are really useful, such as speaking and writing intelligibly, and casting up accounts. Nor is the time altogether thrown away in learning mathematics, especially the theory of the mechanical powers. Some are of opinion that this study has been of great use in navigation, and water works. The ancients found their account in it, in the construction of the Catapult. But, at least, what harm, in letting pedants chop logic, and boys laugh, in the seminaries? A hering pickle, or a merry Andrew, is allowed to amuse people, and we do not pull down their stalls. A ventriloquist is suffered to take his dollar from us, and we make no remonstrance. Lectures, on moral philosophy are at least as inocent as this. I do not know any better recreation for a lad of mettle than to listen to a dissertation on eloquence, or a discourse on chronology, and history. It shar-

pens his wit to talk over affairs with his equals. But there is one reason that serves for a hundred. It is not every one that is born a genius, and can do without the help of education. I am therefore for continuing these crudities a little longer. When we can afford it better, we can pull down the college.

This speech had a good effect and the mob retired.

But before they were aware, the flame had broken out in another direction. The mob retiring, had entered into altercation amongst themselves, and began to blame one another. Some, for not going on to burn the college, and others, for having thought of it at all. In opposition to the last, the first grew outrageous, and began to exclaim, and to curse and to swear, and said, damn them, but if they had not burned a college, they would burn or pull down, a church. They had actually prepared faggots, and were on their way a second time, to execute a new mischief.

The alarm was given, the chief burgess, and assistants, and respectable inhabitants assembled. Great reliance was had upon the Captain, from his success, in the former instance; and when the two forces, that of the mob, and that of the community stood face to face, and were in opposition, ready to fall on, the one to commit waste, and the other to defend, he was called upon to come forward and harangue.

He obeyed instantly, but was well aware that a stratagem in war cannot succeed a second time, and therefore instead of attempting to decoy and turn aside their passions, thought proper to attack them directly by the opposite, fear. Madmen, said he, what do you mean? Is it to rob, plunder and murder that you have assembled? Come on; but in coming you must meet with this weapon, brandishing his hanger; I am alone; but a legion is behind me and will be with me speedily.

But as I am at all times averse from the use of force until it becomes necessary; I am willing in the mean time to hear reason. Why is it that you would pull down a church and abolish the christian worship in the village?

It is not our intention to abolish christianity, said a grave man amongst them, but to put down the preacher at this place; who is not an American republican, but quotes the English com-

mentators in his sermons, Henry's annotations on the Bible; Burket on the New Testament; Pool's Synopsis, Tillotson and Baxter, and many others. We wish to abolish these, and have nothing but our own commentaries. Are we to be drawing our proofs from under a monarchy, and referring to tracts and essays published in Great Britain? Have we no sense of our own to explain texts of Scripture, and apply doctrines? It is time to emancipate ourselves from these shackles, and every man be his own expounder, or at least confine our clergy to the Bible and the Psalm book, or such of our divines, as have written amongst ourselves, and are of our own manufacture in a republican government.

Religion, said the Captain, is of no goverment. Wines are the better for being brought over seas, and our best brandies are from monarchies. Where was the cloth of that coat made? Will you reject a good piece of stuff because it came through the hands of an aristocratic weaver? These are false ideas of what is right, and useful to mankind. The common law is not the worse for having been the common law of England, and our property and birth-right which our ancestors brought with them; nor is our Bible the worse for having been translated under James the first of England, which translation we still use, and from which we repeat all sentences of Scripture. Nor are systems of theology, or harmonies of the evangelists the worse for having been written in another country. Why do we use the English language? Is it not because we cannot easily substitute another; or have no better to substitute. The Shawanese, or Delaware, or Piankisha, may be softer, but not so copious or of equal energy and strength. But even if in all respects superior, can we by an act of volition, transfer it into common use and make it all at once, our vernacular tongue?

The grave man made no answer; but the more violent were still disposed to pull down the church.

CHAPTER VIII.

At the alarm created by the uproar, the pedagogue, and the pedeseque, who had in the mean time been engaged in composing the books, had run out, and left the manuscript in hands on the table. A wag stepping in, had written an addition to a chapter. And coming back, the school-master had resumed his labour, without observing it. The chapter in hands was that which gave an account of his ascent in a balloon; and the addition was as follows:

———" Passing a cloud, I put out my hand, and took a piece of it, and squeezed it like a sponge, and the water ran out. The sun went north about; but never set. At the distance of about fifty leagues above the earth, we saw a white bird sitting on the corner of a cloud. We took it to be one of Mahomet's pigeons, If we had had a gun we could have shot it. Passing by the moon we saw a man selling lands at auction. He wished us to give a bid; but we told him, we had not come to buy land in the moon. We came across a comet, but it was asleep. It looked like a terrapin; but had a tail like a fox.

" The balloon struck a wasp's nest, and we were in danger of the stings.

" Coming near a hail-bank, we filled a hat: the hail-stones were about as large as a pigeon's egg.

" A thousand miles above the earth we passed through a field of turkey buzzards. This would seem to be their region; and accounts for the circumstance, that no one has ever found a nest of one of these. Their rookeries are out of sight, in the atmosphere.

" As we approached one of the heavenly bodies—It appeared like an island. We struck upon a planet, but Blanchard got out and pushed off the balloon. We supposed it to be Mercury, as we heard orators haranguing, and a multitude of tongues.

" There were marriages going on in Venus, and in Mars, we heard the drums beat.

"In Jupiter we heard swearing, Proh! Jupiter; O! Jupiter! by Jupiter.

"We meant to have a pull at one of Saturn's rings, but were blown off the coast, and found ourselves in the latitude of Herschell. Provisions failing, we thought proper to shape our course to the earth again.

"The first thing we saw was the forest of Ardennes, which appeared like a shamrock; the Pyrenean mountains seemed a bed of parsley, and the Atlantic Ocean, was about as large as Loch Swilly.

"Within about a furlong of the earth, Blanchard gave me the parachute, and I came down. It was in a field of corn among reapers. They took me for a sheep, and thought to have mutton; but finding their mistake, they invited me to breakfast———."

Teague with his amanuensis returning, resumed his memoir, not observing the interpolation which, in the mean time had been made. Some have thought it was the best chapter in it. At least it is the most extravagant.

CHAPTER XI.

HAVING now a little time upon his hands, the Captain thought of repeating his visit to the blind lawyer, and fiddler; and happening at an interval of the blind man's lectures he drew him into conversation, on the subject of the law. What is this common law, said he, which you speak of, and why cannot it be abolished? The common law of England! why not a common law of our own; now that we are an independent government?

It is our own common law, said the lawyer. We derive it from a common source with the inhabitants of Britain. Shall the people on that side the water alone possess this jurisprudence, which our common ancestors possessed, just because we

have left the Island? It was because our birth-right to this law was questioned that we resisted in war, and declared our independence. The right to representation is a principle of the common law, and this right was denied to the colonies. The right of trial by jury is a principle of the common law, and this in some cases, was abridged, in others, taken away altogether. On what ground were these defended?—On the ground that they were our inheritance by the common law.

But why called common law? It was so called as distinguished from the laws of particular places. It was a system common to the whole people. The term came into use after the Heptarchy.

A ground of this law is reason; or the principles of universal justice. The application of these principles to particular cases, forms a great part of the common law; the application of the principles of justice to that infinity of cases, which arise on the intercouse of men in a state of society: obligations independent of contract, or contracts themselves. We read the decisions in such cases, because the reason of those who have gone before, is a help to those that follow.

Rules of pleading, rules of evidence, the practice of courts, are the result of experience, and our own; or adopted by us, as a part of the common law. This law forms a system begun in the woods of Germany; taking its rise amongst our Saxon ancestors, it was brought with them into Britain; receiving accessions from what it found good in the island to which it came.

Abolish the common law? Why not abolish the art of medicine, because it has been cultivated in Great Britain? Sydenham, Harvey and Mead, are thought to have added to the science. The British chemists, have increased the materia medica. Why not make war upon the apothecaries, because they sell English drugs?——

Just at that instant a hurly burly was heard half a square distant; people rushing into an apothecary shop, and jugs thrown out at a window. It was a mob collected to break up the Doctor.

A latin master from the college, lifting up his hands in the attitude of a man attempting to ring a bell, was endeavouring to appease the multitude, in such address as was on his tongue from the classic authors: cives, cives, quis furor vos agitat! vesania quæ versat? quæ dementia cepit! Infelix pecus! oh! heu! proh hominum. Insanire decet, ratione, modoque.

It availed nothing. The outrage was continued. Glass and earthen ware, broken; powders and liquids filled the atmosphere with vapour, and a variety of smells. Ah! said an orator, it is full time to return to the simplicity of early times, when men had recourse, in case of internal diseases, or external wounds, to the barks of trees, or the plants of the field, and had not yet become acquainted with extractions and decoctions put in phials, and called drops, to make the well sick, and poison the living.

It would have made a good drawing in a picture, to have seen the apothecary at work, in the mean time, endeavouring to clear the shop, with a cudgel, sometimes pelting a rioter; at other times breaking the head of one of his own jugs.

A preacher stood by exhorting to carry on the work. He had taken a text. "There is a time to build, and a time to pull down." He thought this a pulling down time. The greater part of his audience appeared to think him orthodox, and were showing their faith, by their works, at the expense of the dispensary. Good God, called out the son of Esculapius, will no one assist? shall I be ruined? The industry of years dissipated in a day: all my laudanum, my pepper-mint, sulphur, vitriol, oils, acids, my tartar, and arsenic; all gone to pot, or rather the pots gone with them, jars, jugs, and glister-pipes: what devastation! what havock! Is it for sport, or for profit? Oh; the folly, the fury, the madness of the populace! They are indeed the swinish multitude. A herd of swine in a century, would not have done so much damage.

At this point of the game, whether by design, or accident, a cry of fire had been raised; and the fire company with their engine and buckets were up, and began to play upon the building, throwing the water in at the windows, and at the door, so that the people in the house, and the Doctor himself were as wet as

rats, and occasionally the pipe carried round with a sweep, came upon the by-standers without. The preacher got his Bible wet, and his Psalm book; and the Latin master called out "Jam satis terris;" or that there was rain enough; and the orator, thought it a new way of quelling mobs. The Captain said he had seen something of the kind attempted in repressing bees, when they swarmed, throwing water on them, and that the riots of men were analogous.

But what can they mean, said a peace officer, by attacking this man's boluses? Do they mean to put an end to the practice of physic? Among the savages they attribute aches, and pains in the flesh and bones, to a bad spirit that has got into the muscles, and the tendons, and by rubbing with the hand, and pressing the parts they endeavour to expel it. The chaffing has sometimes a good effect, and if there should not be an evil spirit to drive out, it eases and relieves from the complaint. But though exercise and temperance may preserve health, and cold and warm bathing, and friction of the joints may relieve from a rheumatic pain, yet in a multitude of cases the specifics of pharmacy may be found useful; especially in a society of close population, where we have not woods and forests to run in, and where sedentary occupations keep people sitting half their time. And though after all, the diagnosis, or distinguishing diseases, is in many cases, but a guess, and the means of cure still more conjectural, yet still there is something in the province of science, and the skill of the well read and experienced physician.

Why then do you not put the law in force against such an attack upon the druggist, said an orator? You see his chest of medicine broken open, before your eyes, and his shelves pulled down, and the tables under foot, and yet no one bound over, or the riot act read.

Soft and fairly, said the peace officers, all in good time.

Take sail from the mast when there comes too strong a blast. A madness prevails at present. It will be but of a fortnight's continuance. When the people get a thing into their heads, the best way is to let them go on. They will come to themselves by and bye.

But in the mean time they will do a great deal of harm, said the Captain.

It is in the atmosphere, said the orator.

Is it imported, or of domestic origin? said a thinking man among the croud.

It may be imported, or it may be of domestic origin, said a simple man; for both abroad and at home, we have instances of such madness occasionally breaking out, owing to some subtile gas in the holds of vessels, or that breeds in our own streets. It may come from France or Ireland: but what is there to hinder it from springing up here, where there are as good materials to work upon, as on the other side the water? Human nature is the same every where.

CHAPTER X.

The memoir of the bog-trotter had now made its appearance, and was read with avidity by all ranks and classes of the community. The novelty of the mater made the stile agreeable, and it was called up as a model of fine writing. In fact the school-master, who was the real auther, Teague furnishing only materials, had some knowledge of the English grammar. and had read the Pilgrim's Progress, the seven Champions of Christendom, Reynard the Fox, the seige of Troy, and had a diction not unpleasing, and tolerably correct.

The place of a professor of rhetoric in the college, being vacant, it was suggested that the new author might be an acquisition to give lectures on eloquence, and Teague was, as usual, elated with the proposition, and solicited the Captain to countenance the matter, with the trustees of the seminary, that, if he had failed in the political, he might have a chance of elevation in the literary world. The Captain accordingly lent his aid, and though with some reluctance, undertook to press the matter with the friends of the institution, still doubting in his own

mind the capacity of the candidate for a chair in a university. It is true, he had heard of lectures on taste and criticism by those who had not much taste, and were no great critics themselves. But this was considerd as abuse, and not to pass into precedent. However, he consented and did broach the matter. It was likely to be carried, and would have been carried, but for the other professors, who said it would be a burlesque on them, and threatened to resign if the thing was pushed any farther, as in their opinion, however great the fame of this phenomenon might be, he was in fact, but an illiterate person, and fitter for a professor of gymnastics, than of letters in an acadamy.

A professor of gymnastics then let him be, said the Captain. It is true he has not read Salzman on the athletics of schools or Strut on games and past-times of England; nevertheless he can play at prison-best, barley-but. blind-man's buff, the hindmost of three, and fool in the corner. He is no slouch at swerearse; is a pretty good hitch at a wrestle; and can run and leap abundantly well.

So saying, he turned about, and walked away, with his stick in his hand, to look for the bog-trotter, and to bring him forward for the professorship; but had not walked far, before he fell in with the remains of the doctor's shop that had been thrown out upon the street; and where was Teague in a stall, turned doctor, and selling drugs to the multitude, arsenic for worm powder, and laudanum for wine-cordial. He had picked up the phials when the apothecary had run off, fearing the multitude, and the people thinking this man his deputy, or substitute, selling off at low price, were willing to take a bargain while they could get it.

The Captain was iritated on the score of humanity, and for the first time, made a stroke at the bog-trotter. The cudgel lightning on a box of Spanish flies that was going off at twelve and a half cents. dissipated the contents. A dialogue ensued, and much expostulation. But the result was, that the vendue was broken up, and it came to be understood, that Teague was not the real owner of the ware-house, and the purchasers might be called upon to pay for the drugs a second time. This last consideration had an effect, and the bidding ceased.

At this time John Murdoch came up, a shrewd man, though not in any office, and being well acquainted with the Captain, and the history of the bog-trotter, made free to speak upon the occasion, and addressing himself to the Captain; for the bog-trotter had run off, whether fearing the stick, or to spend the money he had gathered.—Captain, said he, Nemo omnibus horis sapit; no man is wise at all times. You have been a long time seeking to get your man into place, and now that he had got into place without you; for accident often does more for a man than his best friends; you have been unwilling that he should stay in it. Nay, you have driven him from it. He had just got into a good way in an honourable and lucrative profession, and you have stopt his career with your batabuy, or shalelah, a weapon which, from his infancy he had been taught to dread. Do you think the greater part of doctors are better read than he was; or even if better read, does their reading turn to more account? Will the people employ them sooner, because they are learned in their profession? Or, even if learned, is their skill the more to be depended on? One of the faculty has said, ars nostra conjecturalis est. Hoffman ran down Boerhaave; Cullen, Hoffman; Brown, Cullen: and the system now among the physicians, is a hotch-potch, or mixture of all. O'Regan might have been a quack; but the faculty tell us that medicine is much indebted to quacks. Mercury was brought into use by them, and it is now the panacea, the specific for all diseases, *the consumption itself.* Could not Teague assume a grave appearance; a sober physiognomy, a measured step, with a cane in his hand; a steady look straight before; a nod to those that pass by, as if from a thinking man? Could not he feel a pulse, and speak mysteriously, if he could not speak learnedly, not having given clinical lectures, or attended them? Or could he not hold his tongue a long time, and say nothing; which would answer the purpose just as well; for silence is obscurity, and obscurity is sublimity. When the patient is dead, it was the disease killed him, not the doctor. Dead men tell no tales Facilis descensus averni. I have heard the blind lawyer discoursing to this effect, that in the profession of the law, which is an ostensible profession, and more likely to expose a man's

parts, or faculties of mind than almost any other, yet it is not always understood who is the real lawyer; and a man may have made an estate at the bar, before it is found out *that he is a fool.* If he loses the cause by his mismanagement, he lays it on the jury: or if the court decide on a point of law contrary to the advice he had given, what can I help it, says he, *if a commission cannot give sense.* It is the law of the books, though it is not the law of their heads. The client submits, and is better pleased with his counsel, than with an honest fellow who had told him in the first instance, or would tell him in the last, that his cause was none of the best; and the verdict, or judgment right. If this is the case in a profession, that, in comparison of the other, is visible, and tangible; that you can reach it in its exhibition, what must it be in an art which is less in view where the ignorance of the practitioner is capable of more concealment; and the man dies who is most hurt, and carries his complaint before Minos, and Rhadamanthus, who wait *until the doctor comes* to give him a fair hearing.

It is not that I had any doubt, said the Captain, of his getting into practice, that I had been opposed to his empiricism. My apprehension rather was, that he would get too much practice, and have too many lives to answer for morally and in conscience, if not legally. For what did he know of drugs, or of their effect upon the constitution? If you go to conscience and morality with it, I have done, said Mr. Murdoch. You leave no reasoning for me. I was speaking as a man of the world, and the making a living: if you feel yourself entramelled with that sort of doctrine, you are on the other side the line: I have no concern with you: You belong to the old school.

The doctor, in the mean time, had come back, and was examining the depredations.

An inventory was taken under the direction of the Captain, that what remained might be compared with the original stock, and the loss ascertained, that it might be compensated to the poor man by subscription. As to what had been purloined by Teague in the way of sale, he undertook himself to make up that, having been accessary to it by introducing the bog-trotter to the village.

CHAPTER XI.

FROM what has been stated of the activity of mind among the inhabitants of this village, and especially from politics, it will not be a subject of wonder, that there was a village coffee-house, on a small scale, in this place, and that the people sometimes met here, to smoke a pipe, and take a glass of beer, and read the news-paper. It might be called a beer-house, if what was drank in it gave the name, for more ale was drank than coffee; but, in imitation of the larger towns, it was called a coffee-house. It happened that the Captain wishing to learn the news of the coffee-house, took a walk there.

Teague, with what he had collected from the sale of the drugs, had been here before them; and taking on himself the air of a politician, had called for pipes and tobacco, and was looking over a gazette; not that he could read; but to induce people to believe that he read; occasionly also, as if unconscious of those around him, throwing out a sentence, in French; a little of which he had acquired as a parrot would language: such phrases as, sauve qui peut: tant pis pour lui; a la guillotine. Nor did he neglect the shrug of the shoulders, a habit of expressing the emotions of the mind, which remained still in some degree among the republicans, though it had been contracted under the monarchy, when people were afraid to speak out, and raised the back, when they did not dare to lift the voice; and dumb signs served instead of a viva-voce declaration. This suited the bog-trotter and enabled him to conceal his ignorance. Not that he had the prudence to intend this; but imitating what he had seen abroad, he took up the character at home.

The attention of the benches was attracted by his physiognomy, and attitude; and in the opinion of some, he was taken for a French minister or consul; by others for an emigrant of distinction that had lost his property, for the sake of his title of nobility

The Captain hearing these surmises, impelled by the natural candour of his mind, could not avoid explaining. It is neither French minster, nor consul, said he; but my bog-troter, that I had detected some time ago, selling drugs, and passing himself for a physician. He might be qualified to be a horse doctor, but certainly not to practice on the human constitution. But what particularly excited indignation, was his purloining the medicines, taking and carrying away, what did not belong to him, and was agravated by the circumstance, of the things being thrown into the open air, by the rioters who had broken the house, and dispersed the shop, to the great injury of the poor apothecary whose property they were. I had taken it on myself to chastise him, considering myself under obligation to restrain him, having been accessary to his coming to the village. And if you will give me leave gentlemen, and excuse the time and place, I will take the liberty to deal a few blows at this instant, as he cannot conveniently escape from the boxes before my stroke overtakes him.

Not giving time for rflection, or reply on the part of those present, he raised his baton, and was about to strike; Teague on the other hand, had up his heart of oak also, if not to offend, at least, to defend, and parry the stroke; his countenance in the mean time arguing submission: his words also, whether from fear, or respet, softening and conciliatory. God love your soul said he, and be aisy; and not be after bating me before dese paple dat know nothing o de matter; dat will take you for an ould fool, bating and fighting for nothing: Just for making copper out o' de offals of a farrier, selling dem to de paple when de mountebank himself ran off. It is a good job to be making a penny in hard times. If your honour will give me leave, I will introduce your honour, to dese paple dat have taken me for a French minister. I tought I had looked more like a papish praist. But as dey know best, it is all de same to me. I will drink your honour's health in a tankard of ale if your honour will plase to call for it. Dese shivil looking strangers, dat I never saw before, will like your honour better dan kicking and cuffing wid your shalelah, and putting yourself in a passion wid a bog-trotter, dat never meant you any harm.

The address seemed reasonable; and those present interfering, the Captain consented to let him off, advising more honesty and fair dealing for the future. But, in his apology to the company, for what might seem an impropriety in behaviour, he was led to give the history of the Hibernian, and the circumstance of his being in France, which accounted for his affecting the French manner, and occasional attempts at the language. This in the mean time led to a general conversation on the affairs of France, and the history of the revolution. Observations were made above the ordinary stile of beer-house conversation; and of which, though expressed in a desultory manner, as each one took the pipe from his mouth, or listened to the suggestions of others, it may be worth while to give a sample.

One of these who had a considerable fluency of tongue, and ready memory, observed, "That the loss of liberty in the course of that revolution was owing to the unskilfulness of those who conducted it."

But in like situations, said another, is it reasonable to expect more skill? The mass of the people conducted the revolution, and is it in the nature of things, for them to stop at a proper point?

It is in the nature of things, said another; but it is a *rare felicity*. It is natural to distrust him who proposes to stop short of what seems a complete reform. The sovereign people is as liable to the impulse of passion, and as open to the insinuations of flatterers as an individual tyrant. The courtier devoid of principle, in the democratic hall, gets the ear of the populace, as he would that of a Prince, and abuses it.

I do not know well what a man can better do, said another than just to fall in with the current of opinion, and when it changes, change with it. We are right, say the people. You are right says the man of prudence. We were wrong, say the people You were wrong, says the same man. Who is ever displeased with a person that has been in the same error with himself?

That is true, said the Captain; but is there no such thing as public spirit? Is there not a spice of virtue to be found in a republic? Who would not devote himself for the public good? Were Phocion, and Philopoemen time-servers? I grant that

it is not the way ultimately to make friends of them, and to have their confidence. Let school-boys propose to rob a hen-roost, they will respect him who dissuaded, though it was not popular, but incurred the imputation of cowardice, and a want of spirit, at the time. Let them rob a garden, and be brought to punishment, they will revere him who had told them it was wrong, but was hurried along with them, and suffered by their fault. It is by these means that amongst savages, strong minds obtain the ascendency and are trusted by the nation. Great is the force of truth, and it will prevail. It requires great courage to bear testimony against an error in the judgement of the multitude; as it is attended with present disreputation. Yet courage is virtue, and is its own reward.

The great mischief of democracy is party, said an orator, who had taken the pipe from his teeth.

It is the great advantage of it, said his neighbour. It is the angel that decends at a certain season and troubles the pool of Bethsaida, that the lame person may be made whole. Were it not for party, all things would go one way; the commonwealth would stagnate.

But let one party obtain the ascendancy, and does it not come to the same thing? All things will go one way then; or rather stand still.

Not so, said the Captain; no party can maintain power long. The ascendancy carries its overthrow along with it. The duration depends upon the judgment of the leaders of the councils. But the leaders, will find that they cannot lead always. While they were strugling up the ascent, every one was willing to be helped, and took advice. But on the top of the precipice, scamper and hoop, and there is no restraining them. A leader of judgment, will always find it more difficult to manage his own people than to combat his adversaries. They cannot be brought to halt at a proper point; and their errors bring them down again, as those in power did before them.

However, this is wandering from the point, said a man in a black wig; we were talking of the French; who says that Bonaparte did not usurp the government?

I am of that opinion, said the Captain ; for there was no government to usurp. He put down the directory, who had themselves put down the councils. The banishment to Cayenne, is a proof of this.

I agree with you, said an individual on the other side of the box, or bench, as it rather might be called. It was the Mountainards that ruined the republic, at the very time they were running down others under the charge of incivicism, and conspiracy against the republic.

Doubtless, said the Captain, it is in popular intemperance, that aristocracy, and despotism have their source.

At this instant the blowing of a horn anounced the arival of the post ; the late papers were brought in and all began to read.

CHAPTER XII

THE Captain having a short space of time to spare from his avocations, and disposed to take the air, had walked out, and coming near the small building which served as a hospital for the village, was disposed to visit it and see the state in which it was, with what new objects, since he had been absent on his peregrinations,

He was shown by the keeper an extraordinary object in a cell, a man who imagined himself a moral philosopher, delivering lectures. His observations were occasionally fraught with good sense. While the Captain stood, in the passage opposite his door, he made a note of some part of his discourse, and which, having had an opportunity of copying, we shall give to the reader, It was on the subject of the resentment of injuries.

" It is a strange thing, said he, that we cannot submit with equanimity to evils in the moral world, as we do in the natural. We expect a fair day, and there comes a foul. Is it any gratification to us, to beat the air, or stamp upon the puddle ? Who would think of giving the cow-skin to a hurricane ? Yet the

greatest damage is sometimes done by a blast of wind. He would be thought a madman, and be sent to this place, who was apprehended buffeting a whirlwind, even though it had torn up by the roots, or broken down a fruit tree. He must be out of his senses indeed, that would have recourse to a bludgeon, in case of an attack by an inundation. It would be a laughing stock to see even a Turk giving the bastinado, to a hot season, or to cold weather, The knout to a Russian winter! Did the Pope ever excommunicate a storm on the ocean? what man is angry with a squall of wind? He considers it as an evil, and composes his mind to the loss of his merchandize. Is ingratitude less to be expected? And yet when it happens, we reprobate, and seek revenge. Sufferings from moral causes, are just as common as from natural. And yet when an injury is committed by a human creature, we are taken by surprise, and lose temper. Cannot we turn away as from a sudden gust, and shelter under some one willing to protect us, without thinking more of the enemy that had beaten us, with his fist, or abused us with a bad tongue? The pelting of a hail-storm never induces you to use hard words, or to demand satisfaction of the atmosphere; and yet you will send a challenge, and risk your own life to punish a man that has barely slighted you in a manner or in words. Why not take the other side of the road, and pass him by as you would a pond of water, or a marshy place? Cannot we take the necessary precaution against calumny, as we would against foul air, without putting ourselves in a passion with the author of the defamation, any more than with a vapour or an exaltation? But there is such a thing, as will and intention in the moral agent. Is this any thing more than an idea, a matter of our own imaginations? It is the same thing to us whether there is a *spirit* in the winds, or *no spirit*, when a house is blown down, or the roof carried away. What is it to us, whether the cause thinks, or does not think? We blame it the most sometimes because it does not think. We call in question the understanding of a man when he wrongs us; and say, if he had the reflection of a reasonable being, he would have conducted himself in a different manner. And yet the consideration that he had not reflection, does not mitigate, but increases our

resentment. Oh! the inconsistency of human life and manners. I am shut up here as a madman, in a mad place, and yet it appears to me that I am the only rational being amongst men, because I know that I am mad, and acknowledge it, and they do not that they are mad, or acknowledge it."

"As far as my small judgment goes," says an orator, when he is about to expres an opinion, and yet he does not think his judgment *small*. He would take it much amiss if any one took him at his word, and would say, true it is, *your judgment is but small*. All think themselves wise, wise, wise. But I say, fools, fools, fools"—At this he threw himself down on his couch, and fell asleep.

In the next aparent was an insane person, who stiled himself the "Lay Preacher," who took his text as usual, and began to preach. Book of Judges, 21. 25. "In those days there was no king in Israel; and every man did that which was right in his own eyes."

That was right, said a mad democrat, who was confined in a cell across the passage. When we got quit of a king, the same thing was expected here, "that every man should do that which was right in his own eyes" but behold we are made to do that which is right in the eyes of others. The law governs, and this law is made up of acts of assembly, and the decisions of the courts; and a kind of law they call *the common law*. A man's nose is just as much upon the grind-stone as it was before the revolution. It is not your own will that you must consult; but the will of others. Down with all law, and give us a free government, " that every man may do that which is right in his own eyes,"

Madman, said the preacher; thou knowest not what thou sayest. It is not allowable that men should do that which is right in their own eyes. A man is not a proper judge of right in his own cause. His passions bias his judgment. He cannot see the right and justice of the case. The want of a king in Israel was accompanied with the want of laws. I do not mean to say that without a king there cannot be laws. But kings are put here for government, that being the government, at that period known in the world. For even a mixed monarchy is an

improvement of later times. The meaning is, there being no government, every man did that which was right in his own eyes; and ten to one, *but it was wrong in the eyes of others:* A wild state of anarchy.—A time for Sampson to live, that could knock down people with "*the jaw-bone of an ass.*"

What worse, said the democrat, than amongst us, where we see honest men knocked down with the *jaw-bones of lawyers,* arguing a cause, *and the judges that decide upon the case?*

Passing on, the Captain came to the stair case, and ascended to the second story; he wished to see a mad poet who had been engaged in travestying his travels. He had the advantage of a commodious apartment, more so, than some of those who have surpassed him in his art in different places and periods of the world. The poet Dryden was not so well accommodated, at the time he wrote his St. Cecilia's ode, which is thought to be the best of his compositions. The poet that we have before us, was a quiet man, and had the privilege of the hospital, to go and come as he pleased, but not to go without the walls. He was confiined here by his relations merely as a matter of convenience, being so absent in mind, that he was incapable of taking care of himself. The manuscript, in doggerel verse, would seem to be sufficient to compose a book, half as large as Hudibras. He was overjoyed to see the Captain, who was the hero of his poem; and the Captain was no less amused to see him, and the adventures of which he made a part, turned into rhyme. His sensations were equaly sublime with those of the Trojan hero, when he saw the war of Troy in the paintings hung up in the hall of the queen of Carthage. The circumstance was not less entertaining to him as the actor, or the speaker in the course of the adventures so recorded, and he consented to accept a copy, not that he meant to give it to the press, but to cast his eye over it, for his particular amusement: nevertheless, the manuscript having fallen into our hands, we shall select parts of it, and according as the reader seems to like that which he gets, we shall give him more. In the mean time we shall dismiss the Captain from the hospital, not but that there was much more to see and hear amongst the Bedlamites still; but affected with melancholy, and weary of the scene; at the

same time doubting with himself, whether those he saw confined were more devoid of reason than the bulk of men running at large in the world. He had no doubt of one being a lunatic of whom the keeper made mention, but whom he had not an inclination to visit, in the second story; for he was said to be employed looking at the moon, with a pair of spectacles which he took for a telescope. For lunacy means moon-struck, and this seemed to be the case with him.

CHAPTER XIII.

HAVING turned his back on the hospital, there was a concourse of people: the cry was a new code of laws.

A new code? said a grave man. Is not the old, the result of experience, a gradual accession of rules and regulations in society? Begin again, and you would come to the same result at last. But to form laws from abstract comprehension, fitted to all exigencies, is not within the compass of the powers of man. It is sufficient if he can form a schedule or plan of government; this is the outline; the interior gyrations, must be made up from repeated experiments.

The, words new code, were mistaken by some amongst the crowd, for no code.

No code was repeated through the multitude.

What, no laws at all? said the grave man.

No laws, was the outcry immediately, and every vociferous person wishing to hear himself speak, and every timid person afraid of being suspected of incivicism, began to call out, no laws.

That will never do, said the grave man, it were better to have no judges than to have no laws, or at least as bad. For how can men judge but by laws? Arbitrary direction is a blind guide.

The words, no judges, had been heard more distinctly than the rest, and supposing it to be a substitute for no laws, voices

came from every quarter in support of the amendment. I support the amendment; I agree to the substitute, no judges, no judges.

The clamour became general, down with the judges.

This puts me in mind, said the Captain, of the sermon of the Lay Preacher. I should have no objection to an amendment of the law, or to new judges; but no laws, no judges, is more than I had expected to have heard in an assembly of republicans.

A person standing by was struck with the good sense and moderation of this remark, and stepping forward, made his harangue.

I will not say, said he, that I am for no judges; but this I will say, that new judges is a desideratum in the body politic. The greater part that we have are grown grey, and are as blind as bats: they cannot see without spectacles. I am for new judges.

You talk of judges, said the grave man, as if it was as easy to make a judge of law as to make a bird-cage, or a rat-trap.

What, said a merry fellow, shall we have new shoes, new pantaloons, and new every thing; and shall we not have new judges? We shall never do any good with the present judges on the bench.

It was carried that there should be new judges.

But having disposed of the old, it became a question whom they should elect for new. The bog-trotter was proposed for one, having had his name up before in the matter of the newspaper.

What, my waiter? said the Captain. Yes, your waiter, said a wag, or a fool, I do not know which.

You astonish me, said the Captain. My waiter a judge of the courts! He will make sad work on a bench of justice. He will put down all law. He will silence all lawyers. He will have no law; no books; no cases; all plain-sailing with him. Every man his own lawyer, state his own cases, and speak for himself. No Hooks and Crooks; no Hawkins; no Bacons; or Blackstones; or Whitestones; no Strange cases no law of evidence. Every man sworn and tell what he knows, whether he

has seen it, or heard it, at second, or at first hand: interest or no interest; all the same; let the jury belive what they think proper; and the judge state the law from his thumbs ends without books.

This is madness, and here I have more trouble on my hands with this bog trotter, than I have ever had before. It is a more delicate matter to see him placed on the seat of justice, to administer the laws, than to be in the senate house, and assist to make them. For in that case he would be but a component member of a great body, and his errors, might be lost in the wisdom of the other members. But in the capacity of judge he is sole, or with but a few, and it is an easier matter to frame a single law, than to expound and apply a thousand.

Gentlemen, said he, addressing himself to the multitude, you will ruin your administration. You will bring disgrace upon it. The people will not feel your error at once: but they will feel it by and bye, and will depose you who have been the most active in this cavalcade. That is, they will withdraw from you their confidence. The abuse of power leads to the loss of it. No party in a government, can exist long, but by moderation and wisdom. *The duration of power, will always be in proportion to the discreet use of it.* I am shocked at your indiscretion. Have not some of you read Don Quixotte; In the capacity of judge, Sancho Panza made some shrewd decisions; or rather Cervantes made them for him; for, I doubt much whether Sancho ever made one of them. But who is there of you, will make decisions for Teague. I doubt much whether he would take advice, or let any one judge in his behalf. Besides that of a judge is not a ministerial office, and cannot legallay be exercised by deputy. You will make pretty work of it with Teague for a judge It may be according to the light of nature; but not according to the law of nature that he will judge. At least, not according to the law of nations: for no nation under heaven ever had such a judge. Not even in the most unenlightened times. If he had a knowledge even of the old Brehon law, in his native country, it might be some help. But in matters of meum and tuum he has a certain wrong-headedness that hinders him from ever seeing right. He thinks always on the one

side; that is on his own side. But what he would do between suitors, I am not so clear, but I take it he would be a partial judge. The man has no principle of honour or honesty. He would be an unjust judge.

Will not the commission make him a judge? exclaimed one of the multitude.

But will it make him capable of judging? said the Captain.

Why not? said a boisterous man. What else qualifies or makes fit? Can the most sensible man, or the most learned person, judge without a commission?

Doubtless that is the authority, said the Captain. But still the capacity.

Capacity? Said a man, with a bit out of the one side of the membrane of his nose, snivelling in his speech; capacity! Give me the commission, and I will show you the capacity. Let me see who will dare to question my capacity.

Such a burlesque, said the blind lawyer, tends naturally to the overthrow of justice. For able and conscientious men will withdraw from a degraded station. Intrigue, worse than, perhaps, the arm of flesh itself, will come to be employed in the management of causes. Security of person, property, and reputation, the great end of civil institutions, will be rendered precarious. The security of them depends upon fixed and known rules, as well as the aplication of them. It is not an easy matter to attain a knowledge of these rules. The laws of a single game at school, or of such as employ manhood, in an hour of amusement, is a thing of labour to acquire. The law parliamentary, or rules of a legislative body, is not learnt in a day. And yet without a knowledge of it, there is a want of order, as well as despatch in business. The laws of municipal regulation in a community, laws of external structure, and internal police, are not attainable with the celerity of a moment's warning. But when we come to the rules of property, the laws of tenure and of contract, a field opens, that startles the imagination. Even the study of years, makes but a sciolist. But you will say, lay aside rules. Let all decisions spring from the dictates of common sense applied to the particular case before the judge. But the mere arbitrary sense of right and wrong, is an

unsafe standard of justice. A free government, is a government of laws. A Cadi or a Mufti are tolerable only in despotic countries. You are destroying your republic by undermining the independence, and respectability of your judiciary. It is that branch of the government, on which liberty most essentially depends.

The multitude seemed to be but little moved by these observations, which made it necessary for the Captain to try what could be done with the bog trotter himself, to dissuade him from accepting the appointment. Accordingly, taking him aside, he spoke to him as follows:

Teague, said he, will there be no end of your presumption? I take it to be a great error of education in our schools and colleges, that ambition is encouraged by the distribution of honours, in consideration of progress in letters; that one shall be declared the first scholar in languages, another in mathematics. It is sufficient that the fact be so without anouncing it. The self-love of the student will find it out himself, without information, and his fellows will be ready to acknowledge it, provided that it is not arrogated, or a demand made that it be formally acknowledged. For this takes away the friendship of others, and corrupts the moral feelings of the successful competitor himself. Ambition springs up, that accursed root which poisons the world. Now, you cannot lay your ambition to the charge of schools or colleges: for, you have never been at any seminary whatever, as far as I understand, if I may guess from your want of attainments in academic studies; and yet notwithstanding you have never been in the way of the distinction of grades, and prizes, and literary honours; you have discovered an ambition of a full grown size, even at this early period of your life. It must be a bad nature that has generated this preposterous aiming and stretching at promotion. A wise man will weigh what he undertakes; what his shoulders can bear, and what they cannot. He will consider whether the office is fit for him, or whether he is fit for the office. He will reflect that the shade is oftentimes the most desirable situation. Do you see that bird upon the tree there? It builds its nest with care, and endeavours to render it convenient. But does it build it on

the topmost bough, exposed to the sun, and the heavy rain; or rather does it not choose an inferior branch in the thickest of the umbrage Take a lesson from the fowls of heaven, and the brutes of the field. It is not the elevation of place, but the conveniency of accommodation that governs them. Ambition is an accursed germ of evil in the human mind. It is equally destructive of the happiness of the possessor and of that of others. You a republican, and yet destitute of republican virtue, the basis of which I take to be *humility and self denial.* Were I the master of an academy, the first and continual lesson would be, to attain science, and be learned; but as to seeming so, to consider it as of no account. *Science would discover itself.* The possessing knowledge would be its own reward. The concealment of all self-knowledge of this advantage, not only constitutes the decent and the becoming in life, but lays the foundation of emolument *in the good will of others.* It may be pardonable in early age to have pride in the advantage of bodily form; but we call in question the modesty of a youth, male or female, who seems to set an inordinate value on a limb or a feature. How much less tolerable, *the pride of mental superiority.* But of all things under heaven the most contemptible, and the least sufferable, is that of incompetency to a trust, and the aspiring to a place for which the candidate is not qualified; or, even if qualified, against modesty, and the claims of others. It brings a man to be the subject of a laugh, and ridicule. Do you know that the making you a judge, was but a farce, in the manner that Sancho Panza was advanced to a government. You have read the Don Quixotte of Cervantes, I presume. But what do I say; you read Don Quixotte! you have read nothing; and yet you would be a judge. Ambition, I tell you is an evil. You have read of Julius Cæsar, in the Roman history. Again I forgot myself. You have read nothing. But I may tell you of him. What was the purple to him compared with losing the affections of his countrymen? Though, by the bye, there is some reason to think that it was neck or nothing with him, and that self-preservation made it necessary to usurp the empire, things having come to that state at Rome, that if he did not usurp, another would. But a good republican, and a virtuous

man, would rather fall, than save his life at the expence of the rights of others. But it slips my memory that I am talking to a bog-trotter. There is no making a silk purse out of a sow's ear. Suppose you were made a judge; in this hurly burly of the public mind, would your standing be secure, even with the most perfect competency for the place? You would not stand two throw's of a weaver's shuttle. Your chair, under you, would be like an old piece of furniture bought at vendue, put together for sale; the glueing gone, and the joints broken. It would fall before it had felt half your weight, and leave you with your backside upon the floor. New judges to-day, and the public mind would have desired new judges to-morrow. Consider the physical consequence of being broken from the bench. Take my word it is not a common breaking this; it will affect your frame at every change of the weather. It will make an almanic of your whole system. It will make your joints ache. It will be worse than a sprain in the ancle; or a rheumatism in the limbs; or a sciatica in the small of the back. It will give you a cholic every new moon, and take away your sleep at midnight. It will give you the jaundice; and hurt your complexion. Your eyes will become yellow, and your cheeks green. You will lose your appetite; and not be able to eat, even when you can get it. Why man, it will blister your feet, and break your shins. It will bring you to death's door, before you have lived half your days.

By de holy poker, said Teague, I will be no judge, if dat is de way of it. Dey may judge for demselves; I will be no judge. De devil a judge will I be; I would sooner dig turf or be a horse-jockey at fairs in Ireland, dan be a judge on dose terms; so dey may make whom dey please a judge for me.

CHAPTER XIV.

CONTAINING OBSERVATIONS.

TO speak seriously upon the subject, I doubt much whether in the present commercial state of society, and where property is not held in common, people would be safe and prosperous without law altogether. I do not know whether, even lawyers are not a necessary evil. It is true, they take up more time, than is perhaps necessary, in their pleadings, and cite more authorities than are absolutely applicable to the point in question. The younger counsel read authorities, to show that they have read, and the older to prove that they have not forgotten. I would allow ninety-nine cases out of an hundred, that have nothing to do with the matter; but the citing five hundred cases, not one of which is any thing to the purpose, is carrying it to an excess which in strictness cannot be justified. It takes up time and is not paying a proper respect to the common sense of the country. A little original reason and reflection of the advocate himself might answer the purpose in some cases. The reason of a man's own raising, may be as good as that which is bought at market.

———What is't t'us,
Though it were said by Trismegistus?

Not that I mean to undervalue, much less to lay aside altogether, the assistance of borrowed reason, and the auxiliary deductions of other men, whether on this side the water or beyond it. But there is such a thing as being enslaved to authorities, or at least, loading the argument with too much incumbrance of quotations. It depends a good deal upon the countenance given by the court to such a lumber drawn from old books; yet the correcting it requires an infinity of care, lest you lose the advantages of recurring to first principles.

Antiquos recludere fontes. The profound divine reads the commentators and thence assists the comments which he makes himself. The avoiding one error leads into a worse.

———Fuga Culpæ,
In vitum ducit.

In tearing up the darnel, the wheat may come with it. The books must be read.

Nocturna manu, versate diurna.

But in an argument, I value more the judgment of selection, than the labour of collecting. It is a flattering thing to a court, to take it for granted, that they understand first principles; and even a jury are not displeased when you seem to suppose in the summing up the evidence, and the remarks upon it, that they themselves can see a thing that is as plain as a pike staff. Hence long speaking, and an over-minute investigation, is sometimes odious. Or to attempt to make them believe what cannot be believed, makes a man sick, provided he is not disposed to laugh. This depends a good deal on the natural playfulness of his mind or the mood in which he is, from the want of food, or sleep. I excuse the people showing a dissatisfaction to the trial by jury, under the pleadings of advocates, when the harangues, in an evening are like to prove eternal. When the stream of the orator turns upon itself; visits the ground that it had left, and is unwilling to quit the enchanted borders of the argument.

Yet, I think, all things considered, that there is some use in courts of justice; and that it would not consist with antient habits, to lay them aside all at once. Liberty has been accustomed to them. I do not find that she has ever done without them. Wherever she comes, she seems to call for them.

There is a strange coincidence between liberty, and an established jurisprudence. Whether it be matter of accident, or a connection in the natural existence, may deserve investigation. To give the devil his due, there is a good deal of pains taken in the courts to secure a fair trial, in the empanneling the jurors, and the admissibility of evidence, whether oral or written. As to the protecting the suitors from each other, and what is called *the consequential contempt*, it is a matter too delicate to touch upon, and we shall pass it by. But it seems to me the peace is better kept, than if there were no courts at all, and no protection given to the parties, relative to the matter in question,

even out of doors. However, this I leave to the consideration of the prudent.

Some are of opinion that it would be better to argue all matters of muem, tuum, in the public papers, or in hand-bills posted upon trees. The principal objection I see to this, is that the suitors waxing warm in the controversy, would call one another names and come to blows. A great deal of ill blood between neighbours might show itself. How could you keep lawyers from writing in the gazettes, any more than from speaking at the bar? And here, their jargon reduced to a paper would spread wider, and have more permanence than floating on the atmosphere with which their breath had mixed it in the first instance. The theories of ingenious men are not to be discouraged; yet it is not to be taken for granted that every theory that is plausible, is practicable; and will be found to answer the expections of the most deliberate projector.

The independence of judges, is a favourite theme with the judiciary themselves. And doubtless there is some reason on their side. For the Scripture says, "*the fear of man bringeth a snare;*" and the man that has most influence, in elections, is likely to be most *feared* by *an elective officer.* It would not be a state conducive to justice; that in giving judgment, the judge should not be under the temptation to be looking about, and turning in his mind, the probability of being turned out in consequence of the judgment he was then to give: whether John O'Nokes, or John O'Stiles were to be the next members of the Legislative body. But this supposes judges fallible, and subject to the weakness of human nature, which is not to be supposed at all.

But if you confer independence any more than in a ministerial officer, the judge becomes impudent. Power corrupts. It is natural to count too much upon a man's standing. Every one overrates his own importance; much more his own services. Self-love, and self-consequence swells, and produces œdematous effects. The man that has given his vote at an election, or written a paper, will conceive that he has turned the election; *that day light springs because he has croaked.* He will denounce the man that differs from him, as swerving from

the faith; the orthodoxy of the creed; making no allowance for the different organization of the brain, and the conception of things. How much more intolerant is a man like to be, that conceives himself fixed in a seat for an interminable period.

There is such a thing as tyranny in judges; and I am no enemy to the investigation of official conduct. But let the power paramount, the people, take care that they exercise not tyranny themselves; or give way to passion, which even in a body politic, is possible. Let the sovereign, like that of all the earth, do justice; and consider that the possesion of power is upheld by justice.

But as to the notion of some, that law, lawyers, and judges, might be laid aside altogether; I doubt as already hinted, the good policy of this. At least the experiment may be premature. Republican principles have purified the world a good deal: but I do not know that it is just come to this, that men are universally virtuous. Some vestiges of that iron-age yet remain. The old man of federalism enters yet a little into our dealings with each other. I admit that public offices are pretty well purged; but there are unfair transactions yet spoken of among the multitude. It may be too soon yet to abolish all law, and jurisprudence. I admit that courts of law are a check upon the freedom of the press, and I excuse the publishers of gazettes, in their zeal to have them overthrown, or at least reduced to fear and subordination. Because it is drawing all things to their own examination. But are they sure that they are good republicans in this? Or, indeed, that they consult their own security in the event of this license. For prostrate the courts, and the cudgel prostrates themselves. While they are pushing at a judge, they are preparing the way for some robust man in due time, to push at them. With different weapons it is true. For the weapons of the press, are spiritual, or of the mind; but that of the bludgeon is corporal, and made of wood, or some other material of a solid substance. It is not the interest of a printer that a judge be rendered timid, by persecution; for he stands between the cudgelist, or pugelist in a controversy with the man of types. Thus the freedom of the press, is supported by the laws, and by the due enforcement of them. Yet

it is natural for a man at first view, to think, that if there were no courts, he could write with less restraint. He could make every man tributary to his opinion; or to his measures; for if he did not libel, he could threaten to libel, and compel a submission.

It seems to me that a poor man is safer in a country of laws, than one without laws. "For wealth maketh many friends;" and I do not hear any complaints that the rich are favoured in the courts. But that may be owing to the mode of trial, which is in the face of the world, and where lawyers are suffered to make as free with the character and conduct of a rich rogue in a cause, as with one of a more circumscribed estate. This last is one argument I have just hit upon, in favour of lawyers; and I find myself well disposed to give them a lift when I can with propriety. For though I would be willing to muzzle them a little in their speeches; yet I do not wish to see them run down altogether.

Fortitude is a requisite qualification in a judge. It requires resolution to preserve order at the bar; overawe petulance; arrest impertinence in manners, or in argument; suppress side-bar conversation; and render the practice tolerable to practitioners of mild and modest demeanor; of delicate and gentle dispositions; of scrupulous honour, and liberality in the conduct of a suit, or management in courts. Resolution is necessary to decision unequivocal and satisfactory, unawed by forensic opinion or the influence of individuals. It is dangerous therefore to sap this spirit of independence, by the precarious tenure of the office, while at the same time the right of the citizen is examined, and the power of the court considered in its latitude and operation. All I mean to say, is, that the examination of the judicial conduct is a high trust, in the view of an enlightened public, and answerable to the present time, and to posterity, for the consequences.

WHAT is the reason of the fluctuations of parties in republics?

The reasons are many. But one is the unskilful driving of the state carriage, by those who get possession of the curricle. Phæton, you know, though he had the best advice from his father

In medito tutissimus ibis.

The middle way is the best; yet before the middle of the day he had set the earth on fire. The people are always honest, but oftentimes the instruments of their own servitude; by distrust where they ought to have confidence, and confidence where they ought to have distrust. The bulk cannot have perfect information; and that reach of thought which observation, and experience gives. They must trust a good deal to others in the science of government, and the expediency of public measures; and it depends upon those whom they do trust, whether the power of a party is long lived, or short. All depends upon the wisdom, and integrity of those that lead. What ruined the federal administration, but the intemperance of driving. The upright disapproved, and the prudent forsook it. The unskilful pilots were not aware of an under current that had begun to set. Extremes will always beget the same effect; and like the tension of a chord, produce a return in a contrary direction. Judgment, how far to go, and where to stop, is the great secret. Trained shaft horses, that will back down the inclined plane of a hill, are excellent in a team. Younglings, though mettlesome, and generous, are apt to draw too fast, upon a declivity or even on a plain.

For that reason, I cannot say, that I am favourable to a change of representatives every year, even when what has been done, does not altogether please me. Because experience is a great softener of the mind; it gives knowledge. A man after some time begins to understand the game, and to find out who it is that takes a lead with a view to some object of his own. That may be unfathomable in the early breaking of the business, and yet come out at last. *Or a man may come to see his own error, and profit by the recollection.*

But how will an honest man in a deliberate body, know what to trust but his own judgment? Nothing. Then let him think humbly, diligently, extensively, distrusting preconceived opinions, and laying his mind open to the light of truth. Yet there may be some rules to guide the judgment. Such as trusting the judgment of others who have had experience in the science, or establishment, relative to which, the question is agitated, or the measure proposed. Every one is to be trusted in that thing, of which he has some knowledge.

That man is to be trusted who is free from the imputation of inordinate selfishness in private life. You will find an artist that is fonder of the art than the emoluments. There are men that connect the public good with their own happiness; generous spirits who manifest this by their disinterestedness in ordinary transactions. This is a good sign, and ought to inspire confidence in their agency, in public matters. *The man that covets good will more than money, and the praise of benevolence, more than that of private gain*, has some soul in him, and other things equal, is to be trusted before him of a contracted spirit, and self-love, in all his actions.

But after all, things will take their course: and no party in a republic will retain power always, because they will abuse it; but the duration of power in an elective government, will depend considerably upon the being able to distinguish between vigour and moderation.

THERE is a natural alliance between liberty and letters. Men of letters are seldom men of wealth, and these naturally ally themselves with the *democratic interest* in a commonwealth. These form a balance with the bulk of the people, against power, springing from family interest, and large estates. It is not good policy in republicans to declare war against letters; or even to frown upon them, for in literary men is their best support. They are as necessary to them as light to the steps. They are a safe auxiliary; for all they want is, to have the

praise of giving information. The study of political law, and municipal jurisprudence qualifies to inform, and hence at the commencement of the American revolution, lawyers were the first to give the alarm and assert the rights of the people. Shall we forget the recent services of lawyers in framing the federal, and state constitutions? The name of lawyer ought not to be hunted down, because there are characters, unworthy of the profession, with whom the love of money is inordinate, and insatiable.

There is ground, for the regret, that literary institutions are not favoured; that it has become a popular thing to call out against learning, as not necessary to make republicans. The knowledge of our rights, and capacity to prosecute, and defend them, does not spring from the ground; but from education and study. Under a federal government, we are peculiarly situated. We stand in need of law, learning, and legal abilities to support ourselves in a contest with the claims of the general government, which, as it bounds the state jurisdiction, must, in the nature of things, encroach upon it. It is of great moment, with a view to this very object, that our judiciary be composed of able men that under the concurrent jurisdiction of the courts, it may be able to hold its own: or more especially, that from a want of confidence in the abilities of the state judges, recurrence may not be had to the tribunals of the United States, by legitimate election, or by those collusions against which it is difficult to guard.

CHAPTER XV.

THE rumour had prevailed, that the judges had been broke.

Is it upon the wheel? said a learned man; for he did not think it could be with the bow-string that they had been punished; for that is the mode towards public officers, in the dominions of the Grand Seignoir; nor did he think it could have been

with the knout or bastinado; as that is usual only in Russia, and makes a part of the penal code, at the discretion of the Czar.

Not upon the wheel, said a by-stander; they are not broke in that sense of the word. It is but a removal from office, that is intended by the word broke; and not the breaking of the back, or the limbs, or any part of the body.

Why break them? said the learned man, even in that sense of the word? that is, remove;

Because they give a wrong judgment, said the by-stander

There could na be a better reason, said a Scotch gentleman, it is coutrary to the very end o' their creation.

Why not reverse their judgment? said the scholar.

Because it is better to reverse themselves, said the Scotch gentleman; and let them and their judgment a go together.

At saying this, a person came in who gave intelligence, that the 4th of July being about to be celebrated, the people had made choice of Teague O'Regan, the Captain's man, to deliver an oration, on this, the anniversary of our independence, and to draw up the toasts.

Will absurdities never cease, said the Captain, in a free government? My bog-trotter chosen to deliver an harangue, in commemoration of the men, and measures, of our great national contest! It is for the celebration of the festival. Astonishing!

Teague, said he, I could have put up with the great variety of functions to which you have been proposed; or have proposed yourself; even that of a judge of the courts of law; as being matters of a mere secular nature, and forensic; but to be the organ of the celebration of a festival, which has become in a manner sacred, by the cause to which it is consecrated, is beyond all endurance; and as to the drawing up toasts, or sentiments for the day, you are incompetent. You may be equal to the fabrication of a common-place allusion to the prevailing cry, and make it the voice of the occasion, as for instance, to give a slap at the judges, but as to hitting off thoughts on the

principles of government; or practical application in the measures of the administration, you are unequal to the task.

With regard to Teague himself, he had as little thought of delivering an oration, or drawing up toasts, as any one else could have. The apothecary who meant to sell medicines on that day, on a stage, had employed him to act in the capacity of tumbler; not that he could tumble; but that he could not tumble; and so, by preposterous attempts at agility would answer the purpose of moving laughter, and drawing the attention of the multitude, who being collected for that purpose, might be drawn into another, purchase of worm powders, lozenges, and the usual drugs.

The celebration of our national anniversary, will no doubt, be continued while the union of these states exists. It may be continued by the parts probably after a dis-union; an event certain, and inevitable; but which, the wise and the good delight to contemplate as remote; and not likely to happen for innumerable ages. The orations delivered on this day, may greatly contribute to postpone the event of a dis-union, by patriotic, and conciliatory sentiments. For this reason, the best abilities, and the most virtuous hearts ought to be chosen to be the orators of the occasion.

But the toasts, or sentiments given on the convivial libations; not in honour of imaginary deities, as amongst the Greeks and Romans; but in honour of deceased heroes, who have passed from a scene where they were mixed with us, to at scene, where we shall be mixed with them; these expressions of the public mind, ought to be the peculiar care of the aged and the wise. They ought to be the lectures of wisdom. Taking up the matter in this point of view, what delicacy ought to be attached to the expression of sentiment! Let it be considered that on a single thought may depend the essence of liberty; health or poison may be communicated by a word. For the toasts of this day are considered as *indications of the public will*, and yet without a due sense of the solemn obligations of honour and honesty, toasts are brought forward, perhaps by an individual, in accommodation to a local prejudice, and merely to accomplish the purpose of an election to a public body. For the

fact is that toasts are not always the real expressions of the sentiments of even a majority of those who suffer them to pass; they are introduced by the mistake of those, who substitute the sentiments of the uninformed for that of the whole community. But all that is illiberal, on these occasions ought to be avoided; all inhumanity, and injustice; all anticipation of judgment, on cases depending; all expressions calculated to inflame the decision. For a popular clamour once raised is difficult to be resisted.

Democracy has its strength in strict integrity; in perfect delicacy; in elevation and dignity of mind. It is an unjust imputation, that it is rude in manners, and coarse in expression. This is the characteristic of slaves, in a despotism; not of democrats in a republic. Democracy embraces the idea of a standing on virtue alone; unaided by wealth or the power of family. This makes "the noble of nature," of whom Thomas Paine speaks. Shall this noble not know his nobility, and be behind the noble of aristocracy who piques himself upon his honour, and feels a stain upon his delicacy as he would a bodily wound? The democrat is the true chevalier, who, though he wears no crosses, or the emblazoned arms of heraldry, yet is ready to do right and justice to every one. All others are imposters, and do not belong to the order of democracy. Many of these there are, no doubt, false brethren; but shall the democrat complain of usurpation; of undue influence; or oppression and tyranny from ambitious persons; and not be jealous, at the same time, of *democratic tyranny* in himself, which is the more pernicious, as it brings a slur upon the purest principles?

IT has been asked, why, in writing this memoir, have I taken my clown, *from the Irish nation?* The character of the English clown, I did not well understand; nor could I imitate the manner of speaking. That of the Scotch I have tried, as may be seen, in the character of Duncan. But I found it, in my hands, rather insipid. The character of the Irish clown, to

use the language of Rousseau, "has more stuff in it." He will attempt any thing.

The American has in fact, yet, no character; neither the clown, nor the gentleman; so that I could not take one from our own country; which I would much rather have done, as the scene lay here. But the midland states of America, and the western parts in general, being half Ireland, the character of the Irish clown, will not be wholly misunderstood. It is true the clown is taken from the aboriginal Irish; a character not so well known in the North of that country; nevertheless, it is still so much known, even there, and amongst the emigrants here, or their decendants, that it will not be wholly thrown away.

On the Irish stages, it is a standing character; and on the theatre in Britain, it is also introduced. I have not been able to do it justice, being but half an Irishman, myself, and not so well acquainted with the reversions, and idiom, of the genuine Thady, as I could wish. However, the imitation at a distance from the original, will better pass than if it had been written, and read, nearer home. Foreigners will not so readily distinguish the incongruities; or, as it is the best we can produce for the present, will more indulgently consider them.

I think it the duty of every man who possesses a faculty, and perhaps a facility of drawing such images, as will amuse his neighbour, to lend a hand, and do something. Have those authors done nothing for the world, whose works would seem to have had no other object but to amuse? In low health; after the fatigue of great mental exertion on solid disquisition; in pain of mind, from disappointed passions; or broken with the sensibilities of sympathy, and affection; it is a relief to try not to think, and this is attainable, in some degree, by light reading. Under sensations of this kind, I have had recourse more than once to Don Quixotte; which doubtless contains a great deal of excellent moral sentiment. But, at the same time, has much that can serve only to amuse. Even in health, and with a flow of spirits, from prosperous affairs, it diversifies enjoyments, and adds to the happiness of which the mind is capable. I trust, therefore, that the gravest persons, will not be of opinion that I

ought to be put out of church, for any appearance of levity, which this work may seem to carry with it.

I know there have been instances amongst the *puritans*, of clergymen, degraded for singing a Scotch pastoral. But music is a carnal thing compared with putting thoughts upon paper. It requires an opening of the mouth, and a rolling of the tongue, whereas thought is wholly spiritual, and depends, not on any modification of the corporeal organs. Music, however, even by the strictest sects, is admissible in sacred harmony, which is an acknowledgment, that even sound, has its uses to soothe the mind or to fit it for contemplation.

I would ask, which is the most entertaining work, Smollet's History of England; or his Humphrey Clinker? For, as to the utility, so far as that depends upon truth, they are both alike. History has been well said to be *the Romance of the human mind; and Romance the history of the heart.* When the son of Robert Walpole asked his father, whether he should read to him out of a book of history; he said, "*he was not fond of Romance.*" This minister had been long engaged in affairs; and from what he had seen of accounts of things within his own knowledge he had little confidence in the relation of things which he had not seen. Except memoirs of person's own times; biographical sketches by cotemporary writers; Voyages, and Travels, that have geographical exactness, there is little of the historical kind, in point of truth, before Roderick Random; or Gil Blas.

The Eastern nations in their tales pretend to nothing but fiction. Nor is the story with them the less amusing because it is not true. Nor is the moral of it less impressive, because the actors never had existence.

CONCLUSION.

COMPARING great things with small, we have written this book in the manner of certain of the ancients; that is, with a *dramatic cast*. The book of Job, is amongst the earliest of all compositions, and after an introduction containing a history of his misfortunes, and malady, introduces the speakers in three different characters, and names, each sustaining his opinion; and giving the author an opportunity to canvass the subject he had in view, the ways of Providence, and to give lessons of humility and resignation to man.

The Socratic schools, have distinguished themselves, and amongst these chiefly, Plato in his dialogues, and Zenophon, in his Symposium, or Banquet.

It has been followed by the Romans; of whom Cicero in his book treating of the qualifications of an orator, or, as we commonly stile it, de oratore, is the happiest instance.

Sir Thomas Moore introduces his Utopia, in this manner. But the most complete model of such structure of writing, is a posthumous work of David Hume, his "Religion of Nature."

The vehicle which I have chosen of supposed travels, and conversations, affords great scope, and much freedom, and furnishes an opportunity to enliven with incident. Doubtless it is of the same nature, with many things in the novel way, written by philosophic men, who chose that form of writing, for the purpose merely of conveying sentiments, which in a didactic work, under the head of tract or dissertation, could not so easily gain attention, or procure readers.

But the characters which we have introduced, are many of them low. That gives the greater relief to the mind.

> The eye withdraws itself to rest,
> Upon the green of folly's breast.

Shakspeare has his Bardolph, Nymn, and Pistol, and the dialogue of these is a relief to the drama of the principal persona-

ges. It is so in nature; and why should it not be so represented in the images of her works? We have the sage and the fool, interspersed in society, and the fool gives occasion for the wise man to make his reflections. So in our book.

In the beginning of the work, will be seen "*Entered according to act of Congress.*" How far this might legally exclude extracts from the work, it is not necessary to consider, as the author gives permission to all Journalists to extract what they think proper; and even essayists who write a book, are at liberty to copy with all freedom, if they should find themselves at their shifts, or, as we say, a dead lift, for something to diversify their lucubrations. In this case, if the book itself should leave home but little, it will be known abroad by the quotations; and the chances will be multiplied of coming down to posterity, at least as to the title, and perhaps something of the manner, and the execution.

Criticisms, if the bagatelle should seem to deserve it, favourable, or otherwise, will be well taken, with exception only to that style and manner, which we call scurrilous, not so much for our own sake, as for the sake of those who have a propensity that way, and whom we would not wish to encourage, by an express invitation. If they indulge it, it is not amiss for them to know that *it is not to our taste, or acceptation.* Such as have no other talent, must be indulged; but it is as we indulge the frailties of mortals in other cases. It is a pleasure to have it known that one lives; yet there is no man who would not rather be unknown than much hurt. But though, what is *undervaluing*, must hurt, yet men of the quill, as erst those of the sword, would rather bear a gentle prick than not have the rare pleasure of playing with a master of the noble science of defence. There is no knowing how our guards may be beaten down; or how the adversary may prick in an unguarded part; but it will be a hard case if our *diversions* should prove a serious matter, and through the imperfection of language, or our awkwardness occasion misconception and ill will. Deprecating this, we consign the volume to the public. We do not say the world; for it has got a bad name. We have heard since ever we recollect, the terms, an ungrateful world; a wicked

world; a persecuting world. But the word *public* carries with it a more favourable impression. Public spirit is spoken of as a virtue, and most men profess themselves disposed to *serve the public*. Taking this distinction, therefore, we hope we are safe in giving this thing *publicity*, and under this impression, to use a pun, we commit the impression to the booksellers in the first instance, and from them it may go into libraries, or the hands of hawkers, as may happen. "Time and chance happeneth to all men," and must to things.

END OF VOL. I.